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L E S S O N S

OF A

G O V E R N E S S

TO HER

P U P I L S.

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LESSONS  
OF A  
GOVERNESS  
TO HER  
PUPILS:

JOURNAL of the Method adopted by Madame de SILLERY-  
BAULART (formerly Countess de GENLIS) in the  
Education of the Children of M. d'ORLÉANS,  
First Prince of the Blood-Royal.

PUBLISHED BY HERSELF.

TRANSLATED FROM THE FRENCH.

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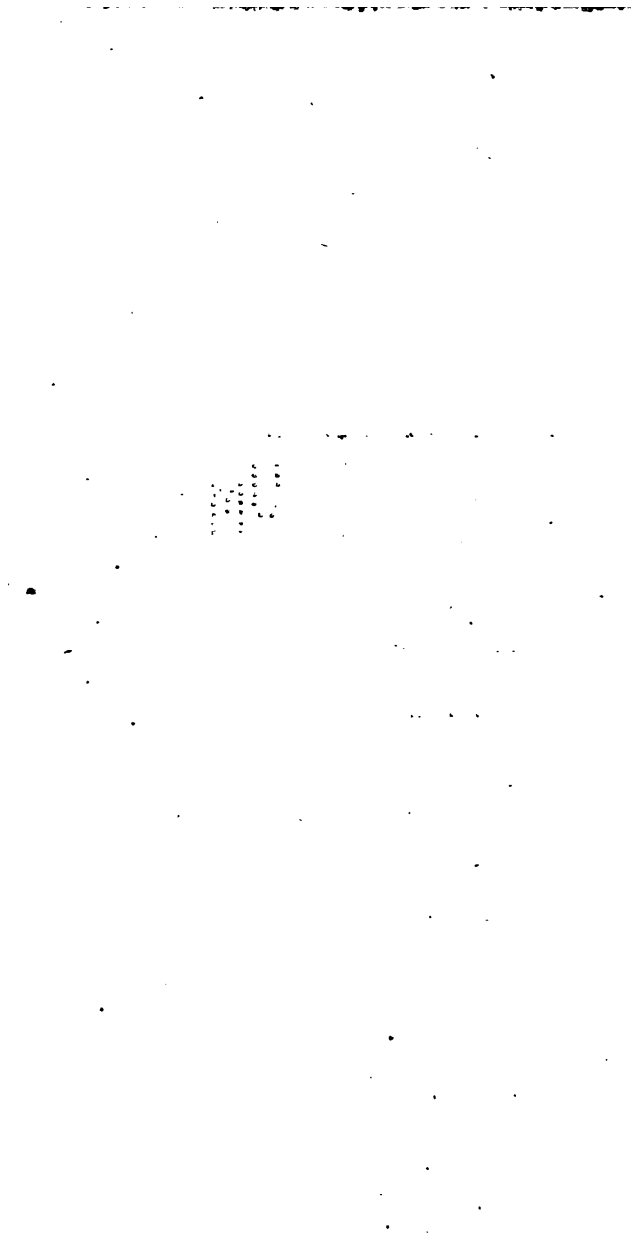
VOL. II.

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DUBLIN:

PRINTED FOR F. WILKIN, T. DYOTT, A. GRUBBER, W.  
M'KENZIE, J. HODGE, J. JONES, H. COLBERT,  
W. JONES, E. M'ALLISTER, AND J. DUFF.

MDCCLXXII.



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## P R E F A C E.

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WHEN I began the first volume of this work, I had just given in my resignation to Madame d'O.leans at her request. It was my intention, after settling some business that required my presence at Paris, to travel for two or three years, solely for my instruction, and then to renounce the world for ever. Determined never again to appear in society, particularly at Paris, I meant solely to publish the fragments of my Journal of Education, but without complaining of or accusing any person; in those fragments I consequently

A 3

suppressed



suppressed all the history of the Abbé Guyot's retirement, which was related at full length, as well as every thing else of a similar nature. On my departure from Auvergne, I sent to the press the first sheets of the copy of that Journal, leaving the original in the hands of a person who transcribed the rest in my absence, according to marks which I made in the margin. Though I had irreconcilably quarrelled with M. Lebrun from the time of his refusing to justify M. de Chartres and me against a calumny from which he might have exculpated us by bearing testimony to the truth, I wrote to him on the eve of my departure, the 24th of April last, to inform him that, quitting the education for ever, I should now publish fragments of my Journal, but that nothing would appear to throw blame on those who had been under my directions, or on any one else. At that time this was truly my intention, as I believed I should never again make my appearance in the world. I had no desire of avenging myself: those who are acquainted with me know, that, independent of principle, my temper and disposition render me absolutely incapable of so odious a feeling. De-  
termined

terminated to retire for ever from the intriguing, the ungrateful, and the wicked, I thought it sufficient to shew that I had never instilled any but good principles into my pupils: every thing else that might be imputed to me I regarded with indifference; I was sure that oblivion would soon succeed to enmity, and that even my direst foes would cease to hate me when I resided far from them in retirement and obscurity. One reason still more powerful led me to consider this moderation as my duty: I deemed it a species of cowardice to break the silence I had so long imposed on myself, and then only to complain of my enemies when I was quitting them, and getting out of the reach of the envenomed shafts of their resentment.

. . . . . Oh! if ever after so many labours and vexations, fortune grant to my wishes a safe and peaceful asylum, I will not prophane the sweet leisure of a happy solitude by complaints, disputes, and censures. I will never attack or accuse either *in flying or at a distance* \*. But when I found myself

\* An anonymous author is particularly contemptible, because he never attacks but in security, and dares not expose himself

self compelled by my affection for Mademoiselle d'Orleans to renounce liberty and quiet, and again enter the world; I felt that my return would increase the malignity of my adversaries, and that

himself to the resentment of the person he accuses. To write in foreign countries against our enemies, or men in power, is a dastardliness of a similar nature, unless we are compelled to it by juridical process. Another species of cowardice still more detestable, is to leave behind us at our death private memoirs in which our countrymen are calumniated. Is it possible to think of avenging ourselves when we shall be slumbering in the silent tomb? For my own part, I kept, during the nine years that I resided at the Palais Royal, a minute Journal of the scenes that passed before my eyes; but with an intention never to publish it. The work is voluminous, and I have attempted to draw in it an accurate picture of the manners of the age in which I lived. In this I flatter myself I have succeeded; but there is not to be found in it one serious charge even against those by whom I was hated: I mention names only when I have praises to bestow, or my blame falls upon frivolous objects, and I attack neither the morals nor the probity of any man. I will add, and I can say it with equal truth, that during my whole life I have never printed a single line without my name. This declaration is not altogether useless at a time when all the world writes, and few think it a duty to avow their works.

I was

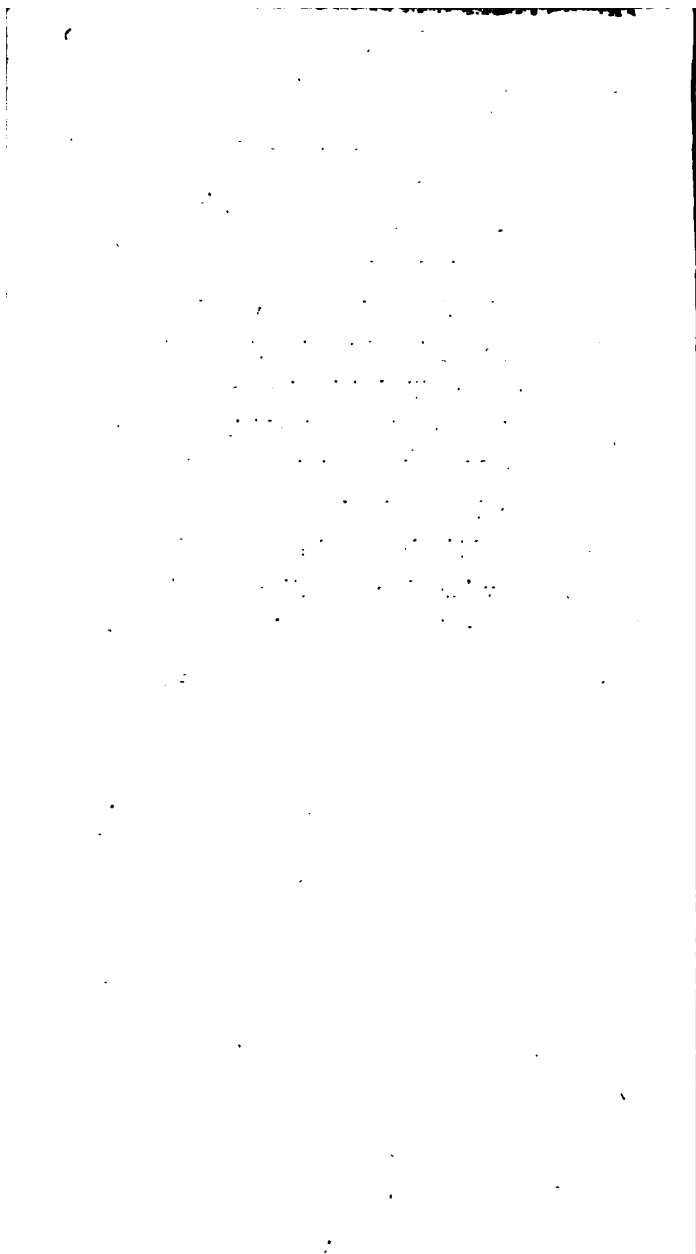
I was going to be more than ever exposed to slanders of every kind : I then adopted the measure of at length speaking without restraint, and of exhibiting an accurate and faithful picture of my conduct for the period of the last twelve years ; and this I could not do without giving extracts of the Journal kept by M. Lebrun. A report has been extensively propagated, that the tutors subordinate to me have borne every thing that a haughty, violent and imperious woman, full of pride and caprice, could inflict on those who were subject to her directions. In reading the Journal of M. Lebrun it will not be difficult to guess from what quarter these imputations, repeated in a thousand libellous publications, have proceeded. This Journal will shew what party has been to blame, and where lies the injustice. The extracts I give are taken from the original work written wholly by M. Lebrun or the Abbé Guyot ; my answers and remarks excepted, which are in my own hand. This work is also deposited with M. Gabion, where all who have the curiosity may compare it with the printed fragments. These fragments contain a multiplicity of frivolous and childish details,

tails,

tails, and a chain of domestic altercations and intrigues, the paltriness of which I am more aware of than any one, because unfortunately I did not escape with the reading, I had to suffer and endure them. How unceasingly have I been tormented by them, and by the dishonesty, pride, envy and hatred from which they originated ! How much valuable time, which I might have usefully employed, have they obliged me to lose ! In consequence of reproaches and falsehoods, continually renewed, I was a thousand times forced to repeat in the Journal the same answers and explanations : in this way I have written the quantity of three or four volumes, and shall all my life regret time so disagreeably employed. M. Lebrun's Journal consists of eleven volumes, and more than a half of them is filled with our quarrels and reconciliations. These long accounts I have reduced to a few hundred pages, but what I have omitted perfectly resembles the specimen I have given ; the same conduct and the same sentiments on both sides are constantly displayed from one end of the Journal to the other. In the mean time there will be found amidst these altercations and intrigues (which I  
am

am obliged to publish in order to make my justification in every respect complete) a variety of things relative to education. and these fragments will not prove wholly useless to preceptors entering on a course of education, and who have not yet had an opportunity of studying the dispositions of children; they will find in them counsels that experience alone can give, and which every preceptor of honest intentions will always receive with pleasure even from those who may possess inferior talents to himself: for in education nothing can be of more value than reflections founded on facts, and a long observance and study of the characters of children.

## LESSONS



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# LESSONS

OF A

GOVERNESS TO HER PUPILS, &c.

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*Monday 7 February, 1785.*

\* **M.** LEBRUN will be perfectly at liberty  
\* to dine with me at Belle Chasse, not only on the  
\* three days in the week on which the princes  
\* dine here, but likewise on Monday, when the  
\* princes are accustomed to dine with the Duchess  
\* their mother. As to the Abbé Guyot, he by  
\* no means appears to receive any pleasure at  
\* Belle Chasse; and as his want of politeness, to  
\* speak of it in the most moderate terms, towards  
\* my mother and me is arrived at such a height  
\* as to suffer no restraint before strangers, parti-  
\* cularly Madame de Nansouti, who was singularly  
\* struck with it, as well as the children, who ob-  
\* serve and jest upon it in spite of every thing I  
\* can do; and as beside he has frequently com-  
VOL. II. B plained



‘ plained of the want of opportunity to associate  
‘ more frequently with his friends and relations ;  
‘ I imagine I shall spare him a great deal of mor-  
‘ tification, restraint, absurdity, and error, by re-  
‘ ducing within the narrowest limits the occasions  
‘ he may have to dine at Belle Chasse. In this  
‘ there will be nothing exciting notice or remark,  
‘ since he may very naturally be supposed to take  
‘ advantage of the leisure I give him to visit his  
‘ brother, his niece and his friends. I have con-  
‘ stantly avoided the appearance of any quarrel  
‘ with the Abbé Guyot, which would have been  
‘ impossible if I had regarded him as my equal.  
‘ M. Lebrun therefore will be so obliging as to  
‘ inform him of the contents of this note in ge-  
‘ neral, if he should think that most proper, or  
‘ else merely that I invite him to dine at Belle  
‘ Chasse Sundays and Wednesdays ; but have not  
‘ that honour for Fridays, on which day Madame  
‘ de Valence, her sister, when she is at leisure,  
‘ and other persons of my family, favour me  
‘ with their company ; and when the Duchesse de  
‘ Chartres will sometimes come, as opportunity  
‘ may serve. As to Mondays, on which day the  
‘ princes dine with their mother, I imagine the  
‘ Abbe will not think it extraordinary that I should  
‘ not ask him to dine in private with my mother  
‘ and me. He may therefore give to the different  
‘ branches of his family Mondays and Fridays,  
‘ and even whenever he pleases all the four days  
‘ that the princes do not dine at home. M. Le-  
‘ brun, as I have already said, we shall always be  
‘ glad to see at Belle Chasse without distinction of  
‘ days ; at the same time that I shall not think it  
‘ strange if he should take these days to visit his  
‘ friends

‘ friends whenever it shall be most agreeable to  
‘ him. I must add for the information of M.  
‘ Lebrun, that I shall give directions to the cook  
‘ to prepare no dinners of any sort on those days  
‘ that the princes are abroad; but that the ordi-  
‘ nary supper shall be regularly served, as these  
‘ gentlemen will not be equally able to spend the  
‘ evening with their friends.’

---

*Monday, 21 February, 1785.*

*Note of Madame de Genlis.*

‘ **T**HE princes dine at Belle Chasse three times  
‘ a week, for reasons mentioned in this Journal.  
‘ I thought, and it was surely natural, that the  
‘ Abbe would be pleased with having two days in  
‘ the week to bestow on his family and his friends:  
‘ he has asked to dine with me when the princes  
‘ do, to which I have assented. With respect  
‘ to Monday, as it is a day on which the princes  
‘ do not dine at Belle Chasse, I see no reason that  
‘ should induce the Abbe to come. Had he  
‘ hitherto given me room to flatter myself that  
‘ my mother’s company and mine were agreeable  
‘ to him, I should have considered it as a duty and  
‘ a pleasure to have received him as one of our  
‘ family; but that not being the case, I will not  
‘ on this occasion abuse the Abbé’s politeness,  
‘ which can be his only motive for asking to dine  
‘ with us on Mondays. With respect to dinners  
‘ at the princes apartments, when they do not  
‘ dine at home, I have thought proper, on that  
‘ B 2 head,

‘ head, to take the orders of Monseigneur, which  
 ‘ are that there should be no table provided on such  
 ‘ occasions. I am therefore obliged positively to  
 ‘ enjoin the cook to make no provision, on the  
 ‘ days when the princes are absent, for any per-  
 ‘ son whatever. I will add that it is neither  
 ‘ fitting nor possible that the princes cook should  
 ‘ take upon him to provide for others: the Abbe,  
 ‘ therefore, when he chooses to dine in his cham-  
 ‘ ber, will be pleased to adopt some other mode.  
 ‘ I beg M. Lebrun to tell him all this.

‘ I have forgotten to observe that the arrange-  
 ‘ ment respecting dinners will be dispensed with if  
 ‘ either of the gentlemen should be ill; for then  
 ‘ the cook will have directions to provide every  
 ‘ thing that may be necessary for them.’  
 . . . . .

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*Thursday, 24 February, 1785.*

*Note of Madame de Genlis.*

‘ **T**HE Abbé Guyot has been here to tell me in  
 ‘ positive terms that he cannot dine out on Mon-  
 ‘ day, because neither his brother nor any of his  
 ‘ friends keep fast; and, from what M. Lebrun  
 ‘ had read to him of the Journal, his determination  
 ‘ was to dine at Belle Chasse: had M. Lebrun  
 ‘ read to him the whole of what I have written  
 ‘ upon the subject, his determination I suspect  
 ‘ would have been very different. I might have  
 ‘ replied to the Abbé, that since my own obser-  
 ‘ vance of Lent has been necessarily interrupted,  
 ‘ there

‘ there is no one at Belle Chasse who fasts, and  
‘ that it would be much more natural that his  
‘ brother should have the complaisance to provide  
‘ him fast dishes, than I, who am neither his rela-  
‘ tion, nor his friend, nor his associate, or indeed  
‘ that he should dine in his chamber. But the  
‘ determination of the Abbé was so imperious,  
‘ that I took the part of holding my tongue. I  
‘ shall find some other means of emancipating  
‘ myself from this strange tyranny.’

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*Monday, 21 March, 1785.*

*Note of Madame de Genlis:*

‘ I HAVE had no time to make observations up-  
‘ on this Journal for some days past, and I shall  
‘ therefore do it now. I have written in form in  
‘ the Journal, that the Duke de Valois was to be  
‘ absolute master of the choice of place where he  
‘ would take the air, with the sole restriction of  
‘ his being submissive to any remonstrances that  
‘ may be made respecting the ease of the horses.  
‘ This article, as I have before observed, I read  
‘ to the Duke and Duchess de Chartres, by  
‘ whom it was highly approved. But M. Le-  
‘ brun takes from him this liberty, and without  
‘ any reason relative to the horses, since it was  
‘ more fatiguing for them to go to Mouceaux  
‘ than to have remained in the stable. Should  
‘ the Duke de Valois frequently choose the Palais  
‘ Royal for his airing, it would be less conducive  
‘ to his health, the air of that place not being so  
‘ good;

‘ good ; but it would be sufficient to point this  
‘ out to him ; and the orders of M. Lebrun were  
‘ improper, because I had enjoined the contrary.  
‘ Beside, as I read this Journal every day, M.  
‘ Lebrun might complain in it of any want of  
‘ complaisance on the part of the Duke de Va-  
‘ lois, and I should know how to punish it ; but  
‘ he ought not authoritatively to take from the  
‘ Duke a right given him by me. The Duke  
‘ strongly felt the injustice of the proceeding, and  
‘ mentioned it to me. I contented myself with  
‘ observing that it was true I had given him this  
‘ right, but that I should deprive him of it again  
‘ if I found that he abused it ; and that he might  
‘ be sure if M. Lebrun had not followed my  
‘ directions, it was from forgetfulness, or from  
‘ his thinking of something else ; as I knew him  
‘ to be extremely punctual and just.—The Duke  
‘ de Valois farther complained that M. Lebrun  
‘ would assign no reason for refusing him to go  
‘ to see the black woman ; and that he told him  
‘ it was *his fancy*. To this I replied, that M.  
‘ Lebrun was too wise a man to act merely from  
‘ fancy ; and that he had a very good reason for  
‘ the refusal, namely, that the black woman was  
‘ naked : I added, it is true you have seen a  
‘ thousand naked figures, and you draw them in  
‘ this state : but at your age, in particular, it  
‘ would be a breach of decorum to go and exa-  
‘ mine, in a garden that is almost public, an in-  
‘ decent object. In this manner I told him what  
‘ was nearly the truth ; I did not excite his curi-  
‘ osity, but I satisfied it ; and it is in this simple  
‘ manner that M. Lebrun should have acted.  
‘ To an infant we do not assign our reasons ;  
‘ but

but it is dangerous and disgusting to tell an intelligent, sensible, and well informed child, in his twelfth year, that we act solely from fancy: if he believe it, he receives a very bad example, an example of caprice, and consequently of irrationality: if he believe it not, we lessen his confidence and friendship, and set his imagination at work, as he burns with the desire of discovering our true motive. In fine, I do not wish the Duke de Valois to be treated for a single moment as a prince; but it is time that we should begin to treat him as a man; that he should be guided by reason and friendship; that our reproofs should have an air of consideration for his age, to raise him in his own eyes, and set him altogether above a state of childhood; and that he should be spared every little useless contradiction, in order that in things of importance an inflexible severity may have due weight. The Abbé Guyot and M. Lebrun are at all times too severe and despotic in trifles; they preach to the children a great deal too much; they always indeed preach, and never talk. They should do exactly the reverse: preaching wearies, conversation alone instructs. We should artfully contrive to render our lessons of this nature profitable, without the children perceiving what is our aim. They both fear and love me, and are fond of my company, though I find them constant employment, and frequently reprove them: but I practise no unnecessary tyranny, no pedantry, no caprice; and I therefore find them submissive, mild, sensible, and desirous of pleasing me. I must positively insist on M. Lebrun's being in future more attentive

‘ to such things as we have agreed upon : I begin  
 ‘ to be weary of being obliged frequently to re-  
 ‘ peat at length the same things ; and I have not  
 ‘ time for this \*.’

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*Thursday, 14 April, 1785.*

*Note of Madame de Genlis.*

‘ I CANNOT conceive how the Duke de Va-  
 ‘ lois, who is always so submissive with me, can  
 ‘ be guilty of saying impertinent things ; but I  
 ‘ know that M. Lebrun ought not to prevent him  
 ‘ from giving what orders he thinks proper to his  
 ‘ servants. If these orders appear to be unreason-  
 ‘ able, a short remark is sufficient ; and even  
 ‘ this would be ill timed before the servants. He  
 ‘ ought not to be prevented from giving orders,  
 ‘ unless he should choose for that purpose a time  
 ‘ that would interrupt his lessons. He thinks that  
 ‘ the trifling degree of liberty I have granted him  
 ‘ in this respect is not pleasing to the Abbé Guyot  
 ‘ and M. Lebrun ; and the representations they  
 ‘ have made on the subject, of which this Journal  
 ‘ bears witness, convince me that he is right :  
 ‘ but I told him that he was mistaken, and that  
 ‘ the supposition was absurd ; he is however of an  
 ‘ age when we begin to see things with our own  
 ‘ eyes. As to the interference of M. Lebrun  
 ‘ respecting the window, it was natural enough,

\* The design of these continual contrarieties was, that, by wearying me, I might be tempted to relinquish my painful task ; and indeed to continue it required a perseverance that was proof against every thing.

‘ as he had a cold; but it was by no means so  
‘ that the Abbé, having no cold, should impe-  
‘ riously keep the windows shut in such fine  
‘ weather, which is not only disagreeable, but in-  
‘ jurious to the health of children, and all young  
‘ persons. Oppositions like these they have  
‘ never experienced from me. At Saint Leu,  
‘ when I had a very bad sore throat, and the  
‘ weather was damp, I opened the window to  
‘ give them their lesson. The Duke de Valois  
‘ observed me putting on my cloak, and asked  
‘ me why I did so: I answered that the air in-  
‘ commoded me; but as it was pleasant to him,  
‘ I wished the window to be open. He was sen-  
‘ sible of this attention, and would have shut it:  
‘ to this I would not consent, and from that hour I  
‘ might have kept him in a stove without his ex-  
‘ pressing any dislike. Convinced that I am not  
‘ selfish, and that I love them, they obey me with-  
‘ out reluctance. I punish without irritating  
‘ them; I caress without spoiling them; and I  
‘ am so little jealous of my ascendancy, that I let  
‘ no opportunity escape of unfolding the mystery  
‘ to the Abbé and M. Lebrun, who would under-  
‘ stand it as well as I do, if like me they  
‘ had reflected twenty years on the subject, and  
‘ like me also had completed the education of  
‘ several young persons, previously to the present  
‘ undertaking. These gentlemen never ask me  
‘ any questions; they imagine that they are ac-  
‘ quainted with the minds of children: but this is  
‘ no easy acquisition; and all the merit in the  
‘ world will be of little avail without long ex-  
‘ perience and meditation.—The Duke de Valois  
‘ has also appeared to me desirous of having the

B 5

‘ disposal



' disposal of his cakes (*brioches*) ; that is to say, of  
 ' having the pleasure of giving them himself.  
 ' He has not asked this of me, nor have I said any  
 ' thing to him upon the subject ; but I recom-  
 ' mend to the gentlemen to grant, as of them-  
 ' selves, this permission both to the Duke de Va-  
 ' leis and his brother ; instructing them at the  
 ' same time to what persons among their atten-  
 ' dants they should make these presents. If the  
 ' gentlemen appeared desirous that the princes  
 ' should enjoy, in this and other trifling matters  
 ' of equal indifference, a liberty suited to their  
 ' age, they would be extremely grateful for it ;  
 ' and the gentlemen would soon perceive its good  
 ' effects in a real increase of friendship. All  
 ' however that I can do in the business is to give  
 ' them my advice, though it be perfectly un-  
 ' asked.'

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Sunday, 17 April, 1785.

*Note of Madame de Genlis.*

' I HAVE received from the Abbé Guyot a  
 ' letter of eleven pages, relative to an article in  
 ' this Journal, written by me a month ago. I  
 ' shall begin by declaring, that in future I will  
 ' receive no letter from either of the gentlemen,  
 ' upon the subject of the education in which we  
 ' are engaged. When they have any thing to  
 ' say to me, let them do it in this Journal, and I  
 ' will take the same mode of answering them ;  
 ' but they must excuse my reading whatever they  
 ' may write to me in any other way.—In this  
 ' eleven

eleven pages of large paper, the Abbé tells me, that he never says a word too much, and that I have unjustly accused him of being too fond of sermonising, preaching, &c. to the children. To this I answer, that I may possibly have mistaken, but it appears otherwise to me; and I have said nothing but what I thought.—The Abbé seems to accuse me of inconsistency in now recommending to govern the children by reason and friendship; when, at the time they were put into my hands, I expressed the utmost astonishment at finding that they had never been punished. But the eldest was then eight years old; gross, ignorant, cowardly, ready to faint whenever he saw a dog, unpolite, and a liar; fond of relating stories equally devoid of sense and of truth. All this justly merited repeated punishments; and of consequence I was for eighteen months by no means sparing of them. At length, when I saw him better informed than is usual at his age, polite, sensible, desirous of pleasing, attached to truth, and in his twelfth year, I thought it no longer proper to treat him as a spoiled child: but I am still ready again to have recourse to severity and punishment, if his behaviour be improper, as I proved to-day in the presence of M. Lebrun, who accused the Duke de Valois of rudeness to him. I shall here remark, that my greatest severity to the princes has been upon occasions when the Abbe or M. Lebrun has complained of them; and that I continually remind them in the presence of these gentlemen that they owe them unbounded confidence, and as much respect as tenderness: I will add, that I have never said any thing of this

‘ this nature to the children relative to myself,  
 ‘ and yet they never behave improperly to me ;  
 ‘ they are pleased with my company, and they  
 ‘ have an equal fear and love for me. The Abbé,  
 ‘ to prove that he does not display any pedantry  
 ‘ in his treatment of the princes, informs me, that  
 ‘ he permits the Duke de Valois to call him  
 ‘ *preacher*, and to say that he *sermonises*. For  
 ‘ my own part, though no one has ever thought me  
 ‘ pedantic, I here avow that as long as I live I  
 ‘ will never suffer a pupil under my care to take  
 ‘ such a liberty with me. *Preaching* is always  
 ‘ pedantry and an absurd mode of conveying  
 ‘ moral instruction, that must fail of its end. A  
 ‘ *preachment* is another word for *tedious discourse* ;  
 ‘ and I repeat it, I should think every thing lost if  
 ‘ one of my pupils thought or spoke in this man-  
 ‘ ner of what I said to them. I will not permit  
 ‘ their freedom with me to degenerate into fami-  
 ‘ liarity or ridicule. I knew them too well to give  
 ‘ them such an ascendancy over me.—In the  
 ‘ Abbé’s letter there is one article that has occa-  
 ‘ sioned me no little surprise. It relates to M.  
 ‘ Lebrun : the following is a literal transcript of  
 ‘ it. *His labours, his cares, his pains, the contra-*  
 ‘ *dictions he has to encounter, are continual : I fear*  
 ‘ *that his health will sink under them : would it not*  
 ‘ *be humane and well worthy of you, madam, to*  
 ‘ *spare him one part, and to assist him daily to sup-*  
 ‘ *port the other ?*

‘ Four days of the week, including those on  
 ‘ which they dine with the Duchefs de Chartres,  
 ‘ the princes are at Belle Chasse from half after  
 ‘ twelve till nine at night. M. Lebrun has thus  
 ‘ four entire days in every week at his own dis-  
 ‘ posal

posai. On the other days they are at Belle Chasse from five till half after eight: and here again he has three hours and a half at liberty on these days. What man filling such a situation ever had so much time to himself \*? The princes have learned nothing by heart but from me; I have myself made all their extracts, and these extracts, exclusive of those I have given to the Abbé and M. Lebrun, form three volumes, which I constantly read to them at our lessons. To this must be added, that when the children are at home M. Lebrun is not the only person employed with them; he has only to teach them the elements of geometry and hear them repeat verses: this is the whole of his task, and he can dispose of himself as he pleases during the time when the Abbé gives his lessons. I cannot therefore but think that he has considerable leisure and rest. Where then are those *continual labours* of which the Abbé speaks, and in what do they consist? I am equally unacquainted with the *pains and contradictions* he has to encounter. What are they? How can I assist him more effectually than I do? What more ought my humanity to perform to prevent his health from sinking under his cares, his labours, &c? I earnestly entreat the Abbé to answer

\* In the order of things established before my connection with the princes, their governor, fond of society, gave his pupils only two or three hours of his time, and not a single lesson, for an excellent reason, which it is not difficult to divine; and the subgovernor was totally deprived of liberty, and had not a moment to himself. M. Lebrun's leisure time will soon be increased still more than it is at present; in the latter years of the education, we shall find that he will have ten hours liberty every day.

these

‘ these questions in the Journal, for I should in  
‘ vain rack my understanding to comprehend this  
‘ strange article. I request him to answer them  
‘ immediately, and not three weeks hence, when  
‘ this volume will be finished, and it will require  
‘ some pains to find them all. An answer is  
‘ then only clear when it directly follows the  
‘ question.—As to the *friendship* and *confidence*  
‘ which the Abbé is desirous should subsist be-  
‘ tween us, I have already given an answer to it  
‘ in the Journal, which I request M. Lebrun to  
‘ acquaint him with, and to read to him the  
‘ whole of this note.—The Abbé concludes with  
‘ saying that somebody *calumniates* these gentle-  
‘ men to me. But the Journal and many letters  
‘ which I have in my possession prove, that the  
‘ Abbé had complained of my pretended preju-  
‘ dices and that M. Lebrun was on the same  
‘ footing with me as he is at present before this  
‘ *somebody* had any thing to do with the education.  
‘ I have experience and firmness enough to see  
‘ with my own eyes, and not to suffer myself to  
‘ be lead away by the opinions of any one; good  
‘ sense and integrity enough to hate calumny and  
‘ not to be its dupe; too little leisure to  
‘ think of wasting my time upon wranglings and  
‘ tale bearing, when I have a right to interrogate  
‘ openly, to call to an account, and to complain  
‘ without mystery and reserve, if what I direct  
‘ be not carried into execution. In fine, had the  
‘ Abbé employed the least reflection he would  
‘ not I believe have accused, without any kind of  
‘ proof, the person to whom he alludes of being a  
‘ *slanderer*, nor me of being a silly dupe, delibe-  
‘ rately and knowingly suffering myself to be led  
‘ by

‘ by so disgraceful a character ; for such would be  
‘ the case if I secretly listened to and believed  
‘ *calumnies*, as the Abbé asserts, without assigning  
‘ the smallest reason.

‘ I beg M. Lebrun to read to the Abbé all that I  
‘ have written in the Journal to-day. I conclude  
‘ with assuring the gentlemen that they are not  
‘ slandered, that I esteem them, that it depended  
‘ on themselves alone to have possessed all my  
‘ friendship, that I shall always feel a real concern  
‘ for their welfare, that I perceive in them con-  
‘ siderable merit, but at the same time it seems to  
‘ me that they are not sufficiently acquainted with  
‘ children, and with the art of making themselves  
‘ feared and loved by them ; that what I say to  
‘ them upon the subject proceeds, not from a  
‘ propensity to find fault, but from a desire that  
‘ they should have more influence over the hearts  
‘ and minds of their pupils, for the sake of their  
‘ present and future happiness and the success of  
‘ our labours ; that they appear to be easily irritat-  
‘ ed and hurt, that they suppose me to possess a  
‘ petty pride to which I am a stranger, and seldom  
‘ understand me ; that I have never wished to be  
‘ consulted by them from motives of vanity, but  
‘ because, being a mother, having begun and  
‘ finished the education of two children, and I  
‘ will venture to say with some success, having  
‘ for twenty years turned all my thoughts to the  
‘ subject, and published some works destitute  
‘ neither of reason nor a knowledge of children, I  
‘ must naturally be better acquainted with it than  
‘ they ; that at the same time I give them credit  
‘ for zeal and good intentions, and have hitherto  
‘ said every thing to the Duke and Duchess de  
‘ Chartres

‘ Chartres that could heighten them in their  
 ‘ esteem, a justice which I shall always be ready  
 ‘ to do them with the greatest pleasure.’ . . .

. . . . .

---

*Wednesday, 20 April, 1785.*

*Note of Madame de Genlis.*

‘ I HAVE but one object in view, *the good of the*  
 ‘ *education in which we are engaged*; and as I act  
 ‘ neither from caprice nor ill humour, I am very  
 ‘ certain that reflection, and the experience and  
 ‘ honesty of M. Lebrun will ultimately lead him  
 ‘ to think and act like me in this respect. In the  
 ‘ mean time some little disputes will perhaps  
 ‘ arise; but certain of the scrupulousness and  
 ‘ purity of M. Lebrun’s principles on essential  
 ‘ points, I shall be sufficiently attentive and quick  
 ‘ sighted to watch minuter matters, and patient  
 ‘ enough to endure slight murmurs and transient  
 ‘ dissatisfaction.’

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*Note of the Abbé Guyot.*

SINCE the Countess de Genlis leaves no other way of communicating any remarks on the subject of education but the Journal, the Abbé Guyot takes this method of answering some articles of a note she has inserted in it relative to the long letter which he had the honour to write to her. He admits

admits that it is very long, but it was necessary in order to do away the distressing opinion which the Countess had expressed respecting the manner in which M. Lebrun and the Abbé conducted themselves towards the princes.

The first and most considerable argument is drawn from the gentleness and forbearance of their principles, and a conduct flowing from those principles. The Countess pretends that mildness and indulgence were ill timed during the first eighteen months of the princes being under her care. From the picture she draws of the princes at that period, the Abbé Guyot does not know them. They had a lively sense of religion, of justice, benevolence, honour and emulation, with perfect docility and confidence in their preceptors; and their acquirements were certainly superior to their age. In fine, the blossoms of the fruits that now excite our admiration, were sufficiently developed.

The cares and talents of the Countess have hastened and augmented these fruits; but she is too just not to acknowledge that the time had not been lost, that none of the happy dispositions of the princes had been thwarted, and that such exertions had been made to correct their childish faults as to give hopes that the progress of their age would shortly obliterate every trace of them\*.

The Abbé Guyot then ran over, in his letter, all the means by which he could suppose the Countess to have acquired the opinion which he

\* What, of those shrieks and faintings at the sight of a dog, a "childish fault" which had been permitted to take root from the age of four to that of eight, without the least attempt to correct it? of that effeminacy, that rudeness, that selfishness, that propensity to telling lies, and to gossiping?



was attempting to overturn. Was it from her own observations? from any complaints of the princes? from the representations of other persons? He knows no other way of acquiring an opinion. The last of these three modes has made a lively impresson on the Countess; not without reason had the idea been other than general; but when it is made personal, the Abbé no longer recognises it for his own. In conjectures he allows himself, but never in accusations, unless they are indispensable and evident.

The Countess blames the Abbé Guyot for permitting the Duke de Valois to call him preacher, because she considers the word as synonymous with a tedious talker. To give these two words an identity of signification, it would be necessary to connect with them an idea of pedantry. The Abbé Guyot has carefully avoided every thing of that kind\*, and the prince certainly imputes no such quality to him; the expression has been the result of mere pleasantry, the meaning of which is determined by the gaiety and good-will that accompanied it. It would therefore have been an unreasonable piece of captiousness to have censured it. The Duke de Valois, whose intentions are honest and direct, would have been astonished at the censure, and perhaps by such a captiousness a degree of improbability would have been given to the part that it is sometimes necessary, whether we like it or no, for a tutor to play with his pupils†.

\* Nothing can surely more strongly suggest the idea of pedantry than such a manner of expressing oneself.

† We ought never to play a part, and least of all with children; assumed manners and passions are what they most easily detect, and most certainly dislike.

The

The immediate consequence of our justification was, that we merited the entire confidence of the Countess in every thing relative to the education of the princes; and the letter in reality concludes with making this demand. The Abbé Guyot thought it his duty to shew, that M. Lebrun in particular was highly worthy of it. He spoke of his labours, his pains, and the contradictions he had to encounter. The Countess is astonished at this language, and demands an explanation. He can only say, that M. Lebrun does not appear to him to be happy, and that he well deserves to be so. Happiness does not consist in having three hours leisure a day, as the Countess seems to think: constant labour is an additional satisfaction to men whose zeal leads them to devote themselves entirely and solely to the honourable task with which they are entrusted. Unanimity, concord and agreement between all the persons concerned in it, ought to soften the pains of every day, and ensure the success of their labours. The confidence of the chief can alone procure this just consolation.

The Countess declares that it depended on ourselves alone to have possessed all her friendship. The Abbé Guyot replies with perfect sincerity, that he in particular would have been highly flattered with the friendship of the Countess, and believes that he has done nothing which ought to have prevented his obtaining it. But if every one is master of the confidence arising from sentiment, that which depends on esteem cannot be refused: it is the latter which is demanded of the Countess, and demanded by us only, the more successfully to discharge the important cares with which we are invested. To the granting this she can feel no repugnance,

repugnance, after the protestations of esteem with which she has been pleased to terminate her note.

The Abbé Guyot will conclude with protesting on his part, that he has a high opinion of the knowledge, understanding, talents and accomplishments of the Countess. The happiness of her coadjutors would deserve to be cited, if she deigned to shew us greater confidence\*, and particularly if, by her manner of treating us before the princes, she were careful to convince them that of such confidence we are not unworthy.

*Thursday, 21 April, 1785.*

‘ **M**R. Lebrun says, that he did not answer in time to the article I mention, *because he knows not how to write*. A strange instance of modesty, and which I may, without rudeness, say, is perfectly unfounded. Beside, to confute facts by facts, if it be in our power, requires neither eloquence nor talents for writing: sound reasons have no need of polished language; and the negligent and incorrect style in which I write in the Journal sufficiently shews that I do not think such ornaments at all necessary to a work of this kind. These gentlemen appear to be mortified that I will admit of no explanations but in this Journal. I remember a proverb which says, *words spoken vanish, words written remain*. What is my se-

\* This confidence according to them, consisted in my leaving to them all the lessons, and changing my whole plan of education, to follow the beaten track.

“ security in this respect, will be equally that of  
 “ these gentlemen; our conduct cannot be too  
 “ clear, too evident, when we are charged with  
 “ duties of such importance.

“ The Abbé says, that a *preachment* in private so-  
 “ ciety is not, as I have asserted, synonymous with  
 “ a *tedious discourse*. He maintains that he acted  
 “ very properly in indulging the Duke de Valois  
 “ in such pleasantries. I think otherwise, and there  
 “ is nothing in the Abbé’s answer that induces me  
 “ to change my opinion. The Abbé says, that in  
 “ accusing *somebody* of calumny, he had no parti-  
 “ cular person in view. I appeal to his conscience,  
 “ and to that of M. Lebrun, respecting so im-  
 “ probable an evasion, and I shall take care of  
 “ the Abbé’s letter. The Abbé says, that he  
 “ should not know the princes from the picture  
 “ I draw of them, at the time when they were  
 “ first entrusted to me. This is accusing me of  
 “ lying, and of lying from the base and paltry  
 “ motive of enhancing the value of what I have  
 “ done. Let us see if truth can be pleaded in ex-  
 “ cuse for this strange rudeness. I have said that  
 “ the princes were ignorant for their age: not a  
 “ single extract on any subject had ever been  
 “ given them; they had learned by heart no one  
 “ circumstance of history, nor even a date; they  
 “ had not the least idea of the first principles of  
 “ morality, of what they owed to their father and  
 “ mother; they were equally ignorant of the com-  
 “ mon civilities of life, always answering with a  
 “ motion of the head, or the monosyllables *yes* and  
 “ *no*; they had not acquired a word of English,  
 “ though they had learned the language for some  
 “ time; nor of mythology, nor of geography; in  
 “ bodily exercises they were equally deficient,  
 “ unable

' unable to run ten steps, or even to walk, or go  
 ' down stairs, without being led by the hand. To  
 ' these latter circumstances all the world was wit-  
 ' ness, as well as to their astonishing vulgarity.  
 ' Without appealing to testimony which the Abbe  
 ' may consider as suspicious, I will mention the  
 ' Duke and Ducheſs de Chartres, who were ex-  
 ' tremely grieved and offended at it, and who  
 ' have ſtill a perfect remembrance of it. I have  
 ' ſaid that the princes were *liars*, that is, the  
 ' Duke de Valois; for as to the other he was ſo  
 ' much below lies' age, ſo perfectly in his firſt in-  
 ' fancy, as to be incapable of any thing. The  
 ' Duke and Ducheſs de Chartres will certify that  
 ' the Duke de Valois told lies continually and de-  
 ' liberately, and this Journal incontestably proves  
 ' it, as well as every thing elſe that I have ſaid.  
 ' The firſt eighteen months are full of M. Le-  
 ' brun's complaints, reſpecting the falſhoods and  
 ' inventions of the Duke de Valois. This vice,  
 ' of all others the moſt mean and deteſtable, is of  
 ' itſelf ſufficient to enable me to ſay, that a child  
 ' has been *badly educated*; and we ought to ſpare  
 ' no puniſhment to eradicate ſo odious a habit.  
 ' For more than a year the Journal has made no  
 ' mention of any lies on the part of the Duke de  
 ' Valois; he is therefore cured of this fault, or at  
 ' leaſt it is no longer a habit; and if at ſix years  
 ' old he had been puniſhed for it, it would not  
 ' have exiſted at eight. I have ſaid that he was  
 ' *timid*; he was ſo much ſo as nearly to faint at  
 ' the ſight of a dog\*; he had a thouſand other  
 ' weakneſſes

\* There are certainly natural antipathies not incompatible  
 with courage, that is to ſay, with contempt of death. I know  
 a very

‘ weakneſſes and fears, to which Mademoiſelle, though younger, was an entire ſtranger : and this too is proved by the Journal, in which there are various relations of this nature in the hand-writing of M. Lebrun. Thus does it appear, in ſpite of all denials and evaſions, that every thing which I have ſaid is ſcrupuloſly true. If it had not exiſted, how could I prove, not only that I have not concealed the truth, but alſo that I have not exaggerated it? When the Abbé thinks proper to claim my particular confidence, he muſt let me ſee that he is better acquainted with the reſpect due to my perſon, my character and my ſituation, and above all, that he has more ſincerity and regard to truth. For the reſt, I would diſpenſe with his compliments, which I eſtimate at little value from whatever quarter they come, and which between him and me are certainly miſplaced; and I requeſt him in future to ſave himſelf the trouble of aſſuring me *that he has a high opinion of my accompliſhments*. To my queſtion relative to M. Lebrun, the Abbé replies, *that all he meant was, that M. Lebrun was not happy*. I could not have imagined, that, when he ſaid, *M. Lebrun is ſinking under his labours, his health is nearly deſtroyed*; and when he requeſted me *to aſſiſt him more effectually*, he only intended to expreſs the idea *that M. Lebrun was not happy*. The Abbé adds, *that three hours leiſure will not confer hap-*

a very brave man who turned ſick at the ſight of a dead body. It is known that Peter the Great had a natural antipathy to water; but he proved that this kind of weakneſs is not incorrigible. Nothing is more eaſy than to cure children of ſuch things.

‘ *pineſs.*

*pinest.* This is not accurate, for M. Lebrun has more than three hours leisure. In the morning he has at least an hour unemployed, and four times a week, including this hour, he has nearly ten hours leisure a day, which is very different from three. The Abbé concludes with a very insidious expression. He says, that he could wish, particularly before the princes, that I would treat my coadjutors in a manner that implies greater confidence in them. This tends to insinuate that I authorise the princes to feel for these gentlemen less respect than they ought, which is the extreme of injustice. I have given these gentlemen every right over the princes that I possess myself, of rewarding and punishing them, of depriving them of going to the play, &c\*. I know not by what infatuation these gentlemen have chosen not to avail themselves of this right, or at least not to derive from it sufficient advantage. Whenever they have complained to me, I have treated the children with the utmost severity, and I have continually repeated to them that these gentlemen are entitled to their confidence, affection, submission and respect, both on account of their merit, and the gratitude that is due to their friendship and cares. All these things I have said, and repeated incessantly to the children, and in the presence of the gentlemen themselves. The Journal abounds with proofs of this, and the gentlemen assuredly

\* Conceiving that punishments were calculated to excite in children a hatred of their tutors, they persisted in leaving this dangerous right, as they supposed, to me. Instead of punishments, they multiplied long sermons, by which they tired the children to death, and rendered themselves neither respected nor esteemed.

‘ will

will not deny it. Is it possible for me to give them more weight with the children? Is it possible, when I talk in this manner to the children before these gentlemen, for the blackest malignity to suppose that I hold a different language to them in private, and thus deliberately set them an example of hypocrisy and falsehood. Beside, in every thing that regards myself, I treat these gentlemen before the children with the most scrupulous politeness: but the children have observed, during the whole winter, a very different example in the conduct of the Abbé towards my mother and me. I also admit these gentlemen into the company of Mademoiselle, which I am under no obligation to do, as I receive at dinner only my own family and my intimate friends. What can I do more? Must I force myself to demonstrations of friendship? I know not how to assume a false character, and I will never be insincere for a moment. Beside it is not at all necessary, at least not indispensable, that the princes should suppose these gentlemen to be my intimate friends: but it is necessary they should believe that these gentlemen cordially approve of all that I direct relative to their education, see in this respect with my eyes, entertain the same principles with me, and do with pleasure, and with a persuasion of its reasonableness and utility, every thing on which we have agreed: it is necessary that the gentlemen appear to think that I act only for the childrens advantage, and that they are satisfied with my conduct: it is also necessary on my part, that I have, before the princes, the air of being convinced that these gentlemen have a love and affection for their pupils, that they cheerfully second my endeavours, that the most sincere esteem unites us, and that I have the inte-



rest of these gentlemen strongly at heart. They can say, that on my side all these duties are fearfully fulfilled, without reluctance or difficulty. I beg M. Lebrun to read the whole of this answer to the Abbé.\*

Saturday, 23 April 1788

*Note of the Abbé Guyot.*

IN the last two notes of the Countess, the Abbé Guyot could find sufficient matter to make a large volume, so many things has she said which would require minute explanation: he will be as brief as possible.

In refusing every mode of correspondence but the one she has established, of writing in this Journal the Countess cites the political maxim, *words spoken vanish, words written remain*: they would equally remain in private letters, and many inconveniences which may be embarrassing, would be avoided. But the object of the Countess, it seems, is to secure a magazine of confronted facts to prevent such subterfuges as might afterwards be employed by way of apology. To this the Abbé replies in direct terms, we shall in no case stand in need of apology; and if at any time we incur blame, we desire to be pardoned upon no other terms than those of the most frank avowal. To conclude, he is obliged to remark that a suspicion and mistrust of this sort must be exceedingly painful to those who co-operate in any affair, and very disgusting to the principal who em-

\* Private letters are loose pieces of paper which may be lost and if a person is really desirous of writing on these separate papers, why should he be averse to writing in a journal?

joys them. The means of escaping from this situation are exceedingly easy; nor is it possible that the Countess should doubt of their efficacy, if she would do us the favour for a moment to reflect on our frankness and integrity\*.

The Countess enters into minute details, to prove that the princes were ignorant, and almost vicious when she was placed at the head of their education. The Abbé Guyot could have wished that she had been pleased to spare him the necessity of explaining himself on so delicate a subject; but the justice which is due to the memory of the worthy man who had till then been their governor, and what he owes to himself, rendered it an absolute law with him to speak his sentiments in answer to the Countess's first note. In her second she seems to urge him to the proof of what he advanced. This would be too tedious; he therefore contents himself with repeating, that he persists in his assertions, of the truth of which he is perfectly convinced†.

The Countess is astonished at the Abbé Guyot's telling her, that he indulged himself only in conjectures as to any calumnious representations that might have been made to her. For the truth of this she appeals to his conscience. Well then, in answer to this civil appeal, he frankly declares, that if, in writing his letter, his imagination, suggested any individuals capable of acting so contemptible a

\* The object of all these unmeaning words was the suppression of the Journal; a work that was always disagreeable and distressing to the Abbe.

† The Abbe, it seems, could refute every thing I have said; he acknowledges that it is a duty which he owes to the memory of his friend and to himself, to prove that I have been guilty of exaggeration; but it would be too tedious a task, and, in spite of their sacred duties, he therefore contents himself with saying that he persists in his assertions. It is scarcely possible to carry the inconsistency of duplicity to a more palpable extreme.

part, it would be difficult for him to name the persons deserving the preference. But this was not the business; the business was to annihilate the fountain of injury, which, it may be, existed: he wished, without the burthen of methodical evidence, that his mind should speak to the mind of the Countess; he thought merely of scattering the clouds which darkened the justification of himself and his brother preceptor, and of collecting from all quarters the rays that might bestow lustre on their cause\*.

The Countess again adverts to the situation of M. Lebrun, of which the Abbé's own is a tolerable faithful resemblance. Whether they are with the princes or not, they are constantly employed as men of honour, engaged in business of importance. Can the leisure time the countess allows them enter into the calculation of their happiness? Is not the time they devote to their duties accompanied with continual inquietude? They labour with all the ardour of the sincerest zeal, and scarcely ever receive the slightest mark of satisfaction. Actions, words, silence, looks, every thing seems to announce an habitual discontent. If a just sensibility manifest itself, instead of being appeased, it is rendered more painful by bitter criticisms and censures, as if it were a crime to wish to shew ourselves irreproachable. Here the Abbé Guyot stops; he is fearful that the intention of complaining will be ascribed to him. But no, he will not, by an instance of weakness, diminish the merit of three years and a half of constancy and courage; and he should deem it a happiness, if, by suffering still more, he could convince the Countess that his character is worthy of esteem and confidence.

\* What an astonishing instance of bombast!

The Countess complains that during the whole inter he has behaved with little civility to the baroness d'Andlau. A complaint of this kind he did not expect; it is the first time in his life that he is met with such a reproach, and he is not conscious of having failed either in the respect or civility due to the Baroness. He shall think himself greatly obliged to the Countess, if she will inform him when, how, and in what he has had the misfortune to neglect duties, which the custom of the world and his mode of thinking will ever render inviolable to him. Are there not in this, as in many other things, conjectures, misinterpretations, and suspicions \*?

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*Monday, 25 April 1785.*

*Note of Madame de Genlis.*

THE Abbé replies to my answers in a style of mere declamation. I exhibit facts, which it is impossible to deny, because I have the proofs in my hands: the Abbé enters into no particulars. I have said, and I repeat it, that the princes were ignorant to a degree below their years, gross in their manners, unpolite to an extreme, delicate, indolent, and addicted to lying. Of all these assertions this Journal contains proofs; they are facts

\* In consequence of the Abbé's complaints, I had related, as has been seen in the Journal, all the facts which the Abbé would have forgotten. This dissingenuity and these eternal repetitions, which have occasioned me the loss of time that was precious, were the things most aggravating to me. I should have liked anger and reproof much better than this habitual falsehood, these vague, insidious answers replete with lies, and that smooth hypocritical tone through which the blame is produced by pride and hatred pierced every instant.

' by no means agreeable, and which I should never  
 ' have recalled to mind, if the Abbé had not ver-  
 ' inconsiderately forced me to it, by appealing to  
 ' blame the indulgence I now recommend, which  
 ' he thinks inconsistent with the rigour and punish-  
 ' ments which I prescribed and employed during the  
 ' first eighteen months. In the same manner also  
 ' have I been forced to compare the time and pains  
 ' I bestow on the princes, with the time devoted to  
 ' them by M. Lebrun and the Abbé; because I was  
 ' told by the latter of M. Lebrun's *sinking under his*  
 ' *labours*, and was requested to diminish their  
 ' weight. I boast not of what I do; but I cannot avoid  
 ' answering unjust and indiscreet remarks, and un-  
 ' reasonable reproaches. What does the Abbé mean  
 ' by saying, upon the subject of what the princes  
 ' were before they were placed in my hands, that  
 ' he could wish to be excused from explaining him-  
 ' self on *so delicate a subject*? Does he suppose that  
 ' I am jealous of the merit of M. Bonnard? I am  
 ' not vain; but neither am I so humble as to sup-  
 ' pose my talents and knowledge inferior to his.  
 ' Because M. Bonnard was indebted to me for his  
 ' place, his fortune, his wife, and, after his re-  
 ' signation, for a pension, such as no subgovernor,  
 ' who had completed a course of education, ever  
 ' obtained; and afterwards repaid all these benefits  
 ' with hatred; does the Abbé suppose me to har-  
 ' bour resentment against him? He has then for-  
 ' gotten that M. Bonnard's family applied to me  
 ' this winter to obtain from the Duke de Chartres a  
 ' pension for his children; that I solicited the fa-  
 ' vour with earnestness, that I obtained it, and that  
 ' I shewed the Abbé the Duke de Chartres' letter, in  
 ' which he says, that *from the lively interest I feel, and*  
 ' *the urgency of my solicitation, he could not refuse the*  
 ' *favour*, &c. Another indiscreet expression of the  
 ' Abbé

Abbé compels me to boast, and to remind him of things which must certainly be very unpleasant to him \*. How can the Abbé ask me what instances I have to allege against him of want of politeness to my mother and me, when I have related all the circumstances in this Journal, in a very long article, which I know was read to him by M. Lebrun, agreeable to my request? The complaints which I then made in answer to complaints (for as what relates merely to myself nothing but this shall provoke me to complain) were not vague expressions, but positive facts, witnessed by Madame Nansouti, and all the children, who made a jest of the Abbé's rudeness, and on whom I rigorously imposed silence the moment I was acquainted with the circumstance — The Abbé, incapable of advancing a single fact that has any evidence to support it, has recourse to recrimination, and says, in his loose way, that I am *silent*. Towards him I discharge every duty of politeness, though he has frequently and publicly dispensed with them towards me: when he comes I ask him how he does; at table I ask him to partake of every dish; if he relates a story or an anecdote, I am the first to appear interested in the relation †; it is at any rate impossible that I should owe him more than this. As to M. Lebrun, in whom I have ever found at least strict civility and that amiable and obliging politeness for which he is distinguished, who has neither ill-humour, pedantry, nor caprice, it is impossible for me to believe to him, before others, with politeness only: private dis-

\* And so perfectly true are they that he has not been able to deny them in this Journal, in which are all his answers, written with his own hand.

† And certainly this requires no small share of politeness.



' content may influence our sentiments; but un-  
 ' fectcd, gentle, amiable manners will always pre-  
 ' vent from the trivial mortification that might other-  
 ' wise arise from the not being treated with par-  
 ' tiality, and the not inspiring in those with whom  
 ' we have intercourse a desire to please us. Before  
 ' I have said, and I repeat it, that I shall never cease  
 ' to interest myself for M. Lebrun. All these rea-  
 ' sons ought to convince the Abbé that the last re-  
 ' proaches he has made, respecting my behaviour  
 ' to these gentlemen, are totally unfounded, and  
 ' that I have paid them innumerable attentions and  
 ' a studied civility, with which a thousand others in  
 ' my situation would, not unreasonably, have dis-  
 ' pensed.'

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*Note of Madame de Genlis.*

' IF I were a person fond of maintaining the rights  
 ' of my place, I should here tell M. Lebrun, that  
 ' he has no business to make any observations, or  
 ' give any kind of reproof where I am, respecting  
 ' things that pass in my presence: but I have no  
 ' desire of maintaining my rights, unless when I  
 ' deem them to be advantageous to the education in  
 ' which we are engaged; and I therefore leave  
 ' these gentlemen perfectly at liberty to reprove up-  
 ' on all occasions. I will only observe, that, as I  
 ' let nothing pass without blame which I perceive to  
 ' be wrong in the conduct of the children, if these  
 ' gentlemen resume the subject in private, double  
 ' lectures will be given for the same fault; which  
 ' may appear to the princes as tiresome rather than  
 ' proper and useful. It is possible however that I  
 ' may have a momentary forgetfulness of a fault  
 ' which I have seen, and then the lecture of these  
 ' gentlemen

gentlemen would be well placed; but this is very rare, and was not the case in the instance to which I refer, since M. Lebrun saw and heard me reprove the Duke de Valois. I did not after dinner revive so trifling a subject; a word at the time was sufficient; for indeed leaning on a chair does not merit a sermon several times repeated. In our *conversations of a serious nature* let us talk only of humanity, benevolence, gentleness, sincerity, firmness and dignity: by not laying stress on trifles, we acquire the power of persuading in things of importance.\*

Tuesday, 25 April 1785.

*Note of the Abbé Guyot.*

WHEN the Abbé Guyot wrote his very long letter to justify himself and M. Lebrun from the blame thrown on them by the Countess in the Journal of education, he expected not the strange answers which he has received. He humbly supposed that he had to do with a superior who would be eager to accept their justification, and would be charmed to find herself obliged to bestow praise instead of blame\*. The Countess has convinced him how greatly he was mistaken. He will still however continue to form his conduct on that opinion, which alone is honourable to the Countess, and consolatory to her coadjutors. The Abbé is about to put an end to the observations which the preceding notes of the Countess rendered indispensable: her last stops his pen. He will only say, that the irritable temper of the Countess, astonishing as it is, will not pre-

\* To have bestowed this praise, the Abbé must have convinced me that I was wrong to complain. His answer has been seen.



vent him from respectfully and civilly appealing against all the unfounded accusations she may make, and that he will never conceal the truth when honour and justice call upon him to speak it\*.

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*Note of Madame de Genlis.*

‘TO positive facts, related in the minutest manner, the Abbé has nothing to reply, but that I write *strange answers*, and that *my temper is irritable*. If ever, when retired from the world, I should take into my head to exhibit this Journal, or to publish it for the instruction of the governors of princes, the public will be able to judge on whose side truth and reason lie. As we frequently see our own cause in a partial light, I will wait, if I live long enough, for this judgment to determine mine. I beg M. Lebrun to shew this short paragraph to the Abbé.’

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*Wednesday, 25 May 1785.*

WHEN I entered the apartment of the prince, a little before seven o'clock, M. Paulin informed me that the Duke de Montpensier had had a restless night; that when he awoke his tongue was very black, that he complained of a pain in his lower jaw and his ear; that M. Alyon had been sent for, who found the prince to be a little feverish, and recommended that he should drink some weak syrup of vi-

\* That is to say, he will go on to declaim in his vague manner, without advancing one argument, without alledging a single positive testimony, and without giving any answer to *facts* the truth of which is demonstrated, and which he is unable to deny.

egar; and that a little cotton, dipped in oil of lilies, should be put into his ear. These directions were observed. As the prince had risen, he was left in an easy-chair, with M. Paulin or de Lille to attend him.

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*The same Day.*

DURING this time the Viscount de Valence and his lady arrived, and announced that the Duke de Chartres would be here to dinner. From the desire shewn by the Duke de Montpensier to dine with his papa, and from what M. Alyon had said (that the Countess was informed of it), I thought proper, that I might take nothing upon myself, to send to the Countess to ask her intentions on this head: though the Duke de Chartres was arrived, and, as he embraced his children, had said to the Duke de Montpensier that his dining with him would give him pleasure, I civilly requested M. Paulin to carry my message to the Countess. He appeared to go to her; but I was not a little surprised to see him return a minute after, seemingly out of humour, to tell me, that, upon reflection, he did not think it his business, and he would not go. Though I could not but be displeased with such behaviour, particularly before the princes, I merely replied that it was very well, intending to take some future opportunity of informing the Countess of this, as I was not willing to importune her with my complaints at a time when it would have disturbed the pleasure she was enjoying with the Viscount and Viscountess de Valence. When the Duke de Valois went with his brother to join their papa, who was supposed to be in the gallery, I saw M. Paulin coming out with the Countess, who said to me before every body, *that it was astonishing I had not considered that the* Duke

Duke de Montpensier was very unfit to come down stairs; that he should dine in his chamber; that side, if I had any thing to say to her, her door was always open to me, and I might come to her myself, without sending Paulin.

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*Note of Madame de Genlis.*

NOTHING can be less accurate than the preceding account as far as it respects myself. M. Paulin informed me, that it had been decided by the Duke de Chartres and M. Lebrun that the Duke de Montpensier should dine below: I heard no more, as I was in haste to go down stairs. In the gallery I found M. Lebrun and the Duke de Montpensier, and I told the latter that he was not well enough to dine below; then, recollecting that M. Lebrun had decided otherwise, I added out of respect to him, and surely M. Lebrun thinks as I do, that you are not fit to come below. M. Lebrun answered to this in such a passion that I could scarcely express himself: what he said was, that M. Paulin had refused to come and speak to me upon the subject; and I replied, that my door was always open, and I was always ready to hear any thing he had to say, particularly any occasional questions relative to the business of education. I had even the civility to add, that I was naturally inclined to hear, and to be persuaded by him in cases of this sort: but my attention and civility were both lost on M. Lebrun, who was still in a passion when I left him; and, I may say, out of his reason. However, as he had just told me that Paulin had refused to bring his message, I took an opportunity after dinner of speaking to Paulin. I declared to him in a very serious manner, that

such

his conduct was extremely wrong, that it admitted of no excuse, and I positively insisted that nothing of a similar nature might ever happen again.

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Thursday, 26 May 1785.

NOT having had time to look into the Journal for these six days past, I was ignorant that the Duke de Valois had had disputes with the Abbé, and had been guilty of the impertinence of telling M. Lebrun that what he said was *incredible*; in short, that he had failed in politeness, respect and obedience to these gentlemen. Such faults shall not go unpunished. The first time the Duke de Chartres comes here, the Duke de Valois shall dine and sup alone in his chamber. I am, on other accounts, greatly dissatisfied with him since his late indisposition: he is extremely indolent, and does nothing with activity; but I punish him particularly for his disrespect to these gentlemen; and for the next complaint I hear of this kind, the punishment shall be more severe, and I will treat him as a child of six years old. I desire M. Lebrun to read this article to him.

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Friday, 27 May 1785.

M. LEBRUN says, that he wishes to profit by the English and Italian lessons that the prince receives. This has the air of a jest. Previous to his connection with the prince, he had understood and spoken the English language for several years: he

' he has since profited by their lessons for three  
 ' and a half, and beside lives constantly in the  
 ' ciety of their master. He certainly therefore knows  
 ' as much English as it is possible to learn. As  
 ' the Italian, he has been present at their lessons  
 ' more than a year; and he may also be present  
 ' every day at dinner, when no other language  
 ' spoken. Understanding Latin, he cannot, without  
 ' the assistance he has received, but know Italian  
 ' at least sufficiently to be able to render himself  
 ' perfect master of it in a very little time, if he has  
 ' any desire. The lessons are given in my chamber  
 ' because I wish to preside as much as possible in  
 ' studies of which I conceive myself to be a competent  
 ' judge \* . . . . .

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*Same Day.*

THE Duke de Montpensier has returned me  
 my Journal, and I have read with attention the  
 Countess's three notes. To the first I answer, that  
 I wrote what passed exactly as I saw and heard it.  
 I do not disown that I was moved, but I am per-  
 suaded any other person would have been equally so  
 in my place; and, notwithstanding the government  
 I endeavour to obtain over myself, I will not promise  
 that I shall behave differently in similar circum-  
 stances. It is for this reason I have entreated the  
 Countess always to speak to me in private, and not  
 before all the world.

I shall read to the Duke de Valois the second note  
 which concerns him.

\* All this arose from that insupportable jealousy which caused  
 them to be displeased with my undertaking so many things.



on the subject of the third, I beg leave to assure Countess that I never permit myself to jest on anything relative to the business of education, and in the instance in question, my words were not to express the zeal and good will which always animate us.

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*Note of Madame de Genlis.*

I CANNOT promise that I shall not again occasion in M. Lebrun, when I think I have reason to complain of him, similar sensations to what he calls *being moved*, but what appeared to me to be passion. When I have any complaint to make I mention it to him only in private; but this was not the case here; I did not complain, I made no kind of reproach: M. Lebrun was in a passion with Paulin, and this passion very unjustly vented itself against me.' . . . . .

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*Saturday, 28 May 1785.*

*Note of Madame de Genlis.*

I HAD not time yesterday to write in this Journal a remark, to which I request M. Lebrun to pay some attention. Yesterday, at the chemical lectures, M. Lebrun gave the Duke de Valois his tea, which he received without rising from his seat, and contented himself with saying, *I thank you*. I said coldly to the Duke de Valois, as M. Lebrun heard, that it was inconceivable, when M. Lebrun had the civility to help him, that he should

\* should express his obligation no otherwise than  
 \* would to a valet de chambre. What I have  
 \* serve to M. Lebrun is, that he should never be  
 \* such rudeness, even in a tête à tête. When  
 \* alone with the children, I never permit them  
 \* drink, sitting by my side; or to neglect the slightest  
 \* token of the respect that is due to me. I have  
 \* ready a thousand times observed that M. Lebrun  
 \* dispenses with all those marks of respect which  
 \* young man owes his tutors. Yesterday again  
 \* when he gave some drink to the Duke de Mont-  
 \* pensier, he prevented him from rising: if I had  
 \* not wished to avoid a lesson contradictory to a pre-  
 \* mission given by M. Lebrun, I would have  
 \* the Duke to rise from his seat and take what M.  
 \* Lebrun presented to him, and would have made  
 \* him go to the door and drink. It is M. Lebrun's  
 \* mild and indulgent disposition that leads him to  
 \* permit these trifling freedoms; but they are in my  
 \* opinion every way dangerous, and calculated to  
 \* diminish the respect which is due to these gentle-  
 \* men from the princes\*.

\* This evening I received a letter of four pages  
 \* from the Abbé Guyot, who says, that he cannot  
 \* conform to writing in this Journal, as I have re-  
 \* quested. He will at least permit me to take this  
 \* mode of answering him†.

\* The Abbé complains in strong terms of my in-  
 \* terfering in the religious instruction of the princes.

\* There is a pleasing familiarity which produces ease and  
 friendship; and there is a rude familiarity which begets con-  
 tempt. We may however and ought to permit in a pupil of  
 fourteen or fifteen years, what must not be tolerated while  
 he is still an infant: these shades are delicate, and difficult to  
 catch; and in this respect I will venture to say that women in  
 general have a discernment which is wanting in men.

† It surely required patience to bear this strange obduracy.

\* The

his complaint comes very late, as I have constantly attended to it ever since I had the charge of his education \*. They have no extracts of sacred history but what I have made for them: when I give them such extracts two years and a half ago, the Abbé made no complaint; when I told the Abbé and wrote several times in this Journal, that I was reading a course of sacred history with them, he made no complaint. I can prove by the Private Journal of my readings with the Princes, that, since the period they were first entrusted to my care, I have read to them upwards of twenty-five volumes of sacred history and religious books, and that of these twenty-five volumes we are advanced as far as the twelfth for the third time. Beside, I have made from all these works particular extracts, not for them to learn by heart, but which I read to them very frequently. I can in the same manner prove, that I have with almost equal regularity given them lessons in geography, though I gave my permission to Prieur, who was already in possession of the employment, to instruct them in this science, and for a much better reason approved of the exertions of the Abbé for the same purpose. This did not prevent me from reading to the princes what I conceived to be the best geographical works, and, in short, I think I have a right to teach them every thing I know and of which I am capable: a right so natural that for three years and a half the Abbé has never once thought of disputing it. The first instruction I gave them was a *religious instruction*, which I made them learn by heart at Saint Cloud. The Abbé did not then complain; and he has seen

\* But ill humour increasing daily, evils were multiplied.



' me continue the same office without betraying  
 ' least symptom of his regarding it as an usurpation.  
 ' on the contrary he has a thousand times repeated  
 ' that he was fully persuaded I had a right to  
 ' upon myself every branch of tuition which  
 ' thought proper; and it is now the Abbé says  
 ' the first that no one has any concern in the religious  
 ' instruction of the princes but himself. He  
 ' adds that it is the duty of a preceptor. Doubtless  
 ' it is, because no governor is desirous of taking  
 ' trouble, and because a governor fond of company  
 ' and addicted to pleasure and dissipation, would  
 ' very incapable of giving such instruction. If the  
 ' Abbé is displeased that I meddle with the religious  
 ' instruction of the princes, why is not M. Le Tellier  
 ' also displeased that I have taken upon me to teach  
 ' them history? What government hitherto ever  
 ' troubled himself about giving lessons? I am  
 ' therefore to be compared to a governor. I have  
 ' no interested or ambitious views in accepting my  
 ' place; it has occasioned no change, absolutely  
 ' no change in my condition: I have desired nothing  
 ' but the sovereign disposal of the children whose  
 ' friendship confided to my care; to devote to them  
 ' all my attention and the few talents I possess, to  
 ' satisfaction sufficiently just, and purchased by sacrifices  
 ' sufficiently great, for it not to be disputed.  
 ' The Abbé says, that he cannot give up the most  
 ' important of his functions, and the most essential  
 ' point of instruction, that which relates to religion.  
 ' And because it is the essential point, ought I to  
 ' renounce it, or to be less attached to it? If I be-  
 ' lieve myself to possess the talent of painting reli-  
 ' gion such as it is, consolatory, indulgent, and ne-  
 ' cessary to happiness, can I have the complaisance  
 ' which the Abbé requires of me? The Abbé in-  
 ' sists, observing that it is for the good of the edu-

in which we are engaged. I will reply, since compels me to it, with as little modesty, that works have proved that I know how to speak religion so as to render it amiable. I understand perfectly; I have already in the course of my prepared two children (my own) for their first communion. I have since had much experience, made many reflections. In fine I have written work on the subject of preparation for the first communion, which I shall certainly publish, and which has been *read and approved* by a doctor of Sorbonne. Many reasons have induced me to defer its publication; but I mean to make use of with the Duke de Valois by following a plan of writing suited to it\*. It is not therefore for trifling reasons that I have reserved to myself the right of preparing him for his first communion. I have reflected on and studied the subject so much, that I believe a person with talents superior to mine could not discharge the task so well. The Abbé says that he shall loose all consideration with the Princes, if I take upon myself this office: but I again observe, that it will be nothing new to them; they have always received from me *religious instructions*, infinitely longer and more minute than what they have received from the Abbé. They entertain a very just idea of my situation (which I explained to them myself at the commencement of my connection with them); this idea is, that I am not confined to any particular object, that I am at liberty to undertake whatever I am ca-

\* When I published this work I gave it a different title, viz. *Religion considered as the only Basis of Happiness and true Philosophy*; and I believe the Abbé would not have written a better performance, since the first edition was sold in thirteen days, and in the course of four years three others have been published, with a great number of luxurious editions.

' pable of teaching without any persons having  
 ' right to be displeased at it; that it is not from a  
 ' trust of the abilities and talents of their tutors, but  
 ' I take upon myself so many things, but solely for  
 ' my own satisfaction, and because I derive a pleasure  
 ' sure from dedicating to them all my time. Such  
 ' is their opinion: it is simple, it is just, and it is  
 ' nothing in it that can hurt the feelings of the Abbe.

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*Sunday, 10 July 1758*

**A**T noon the princes attended mass, and on their  
 return, at half after twelve they wrote to their  
 friend. On this occasion the Duke de Valois gave  
 two proofs of economy, first in desiring M. Paul  
 to give his brother common paper only for his rough  
 copy, not letter paper; and secondly in not choos-  
 ing that his letter should be sealed lest his friend  
 should be charged with double postage. I made  
 some remarks to him on the first instance of eco-  
 nomy, of which we see, with regret, frequent signs  
 that we do not think becoming in a prince. I con-  
 trasted with this some of his fancies in which alone  
 he ought to be an economist.

---

*Note of Madame de Genlis.*

' **T**HIS is giving them very false notions, and  
 ' beg that these common-place remarks, which  
 ' have been the means of forming so many bad  
 ' princes, may not be repeated. Without the ob-  
 ' servance of economy we cannot be generous, and  
 ' in

In infancy it is in trifles alone that there is an opportunity of being economical: let him therefore be frugal of his paper, as he can at present be so of nothing else. Neither is it judicious to tell him, that, instead of being economical, he would do better to abridge his fancies, as it is impossible to convince him of this. It is in reality much more reasonable to be frugal of things that afford us no pleasure, and are neither profitable nor pleasing to others, than to deny ourselves a gratification. False morals corrupt the mind because they are founded solely on prejudices. I request M. Lebrun, when he gives lessons in future, to consult only his own mind, which will guide him right, and never to repeat, without reflection, the trivial and dangerous maxims, which have become proverbial in the houses of princes.\*

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*Note of Madame de Genlis.*

<sup>1</sup> FOR this fault \*, which is a very serious one,  
<sup>2</sup> a reprimand is not sufficient; some punishment  
<sup>3</sup> must be inflicted: I have given complete power  
<sup>4</sup> in this respect to these gentlemen. A public pu-  
<sup>5</sup> nishment however should not be inflicted, because  
<sup>6</sup> at the age of the Duke de Valois it would injure  
<sup>7</sup> his sense of honour; but it should be some moral  
<sup>8</sup> one that he is capable of feeling sensibly, that of  
<sup>9</sup> behaving extremely cold to him for several days  
<sup>10</sup> in private, &c.\*

\* An evasion to excuse a fault.

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Sunday, 7 August 1783

I STRONGLY suspect that this walking in sleep is all a trick\*. *He arose, sat down, put his gaitres, &c.* This is going a great way: *P.* I must not be suffered to talk to him of the particulars, and to relate them as very extraordinary things. When the prince introduces the subject, he should be told that tales of this kind are very tiresome; that for a person to walk in his sleep is nothing wonderful; that it is a tedious and troublesome thing; and that if it continues, the remedy of which I spoke yesterday must be employed. This should be said carelessly, without appearing displeased, or suspecting his sincerity, &c. †

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Saturday, 13 August 1783

WITH respect to the note of yesterday, I must say to the Countess that I consider myself as very unfortunate in expressing my ideas so badly that I am not understood.

As to the phrase with which she concludes her note, I shall merely say, that I do not think I de-

\* And I was right. Among children it is a very common trick, of which the persons about them are generally the dupes. Hence all those wonderful histories of somnambulists, which are, for the most part, nothing but fables.

† This counsel was followed, and he was cured of walking in his sleep.

re it, inasmuch as I have not told the Countess  
my Journal that she had blamed my conduct;  
only employed with the princes the expression the  
intentions, that they might another time do instantly  
what I desired them, and to prevent their friend from  
blaming me for what they would do in spite of me\*.

---

*Note of Madame de Genlis.*

IF M. Lebrun did not suppose me to have  
blamed him, he ought not to have said it to the  
Duke de Valois; first, because it was deviating  
from truth; secondly, because it was giving the  
Duke de Valois a false idea, by leading him to  
construe as blame what was not so; which is  
calculated at the same time to render him captious,  
a fault insupportable in society†.

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*Another Note, Sunday, 14 August.*

I ENQUIRED yesterday of the princes what  
prayers they were made to say: I understood with  
surprise, that the Abbé Guyot, hitherto charged

\* These gentlemen were sometimes disobeyed because they  
persisted in peevishness, chiding and pouting, instead of punish-  
ing; and M. Lebrun, who thought, not without reason, that  
I ought before the princes never to appear dissatisfied with him,  
made them believe a thing that was false, that I had blamed  
him; at the same time had I really blamed him, he would have  
taken it very much amiss in any one that should have told them  
so. All this is not very consistent.

† And of which my colleagues made me feel the inconvenience  
every day.



‘solely with this office, had never thought of giving  
 ‘even one additional one to the Duke de Valois in  
 ‘the year in which he is to communicate for the  
 ‘first time. I acquaint the Abbé however, that  
 ‘for the future I shall take upon myself the busi-  
 ‘ness of choosing, augmenting, &c. their prayers.  
 ‘I beg M. Lebrun to read this article to him.’

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*Thursday, 18 August 1785.*

*Note of Madame de Genlis.*

‘**T**O answer four lines, the Abbé requires four  
 ‘days of reflection, and fills four pages of large pa-  
 ‘per. He writes an endless dissertation to prove  
 ‘that children should not be made to say *long pray-  
 ‘ers*. To what purpose is this declaration? Who  
 ‘disputes any such point with him? Would not any  
 ‘one suppose that I had enjoined the princes a  
 ‘prayer of at least half an hour? Instead of this I  
 ‘have given them a prayer of half a page, of three  
 ‘minutes length, and which possesses a merit that  
 ‘many people have not in writing letters, the me-  
 ‘rit of saying many things to the purpose in very  
 ‘few words; for this excellent prayer is a complete  
 ‘recapitulation of all the duties of a Christian, and  
 ‘of an honest and social being. In fine, the princes  
 ‘said such prayers only as children of five years old  
 ‘are taught to say, without any thing having been  
 ‘added to them since, which ought to have been  
 ‘done at seven and eight, independent of the first  
 ‘communion. The notice given of this first com-  
 ‘munion did not induce the Abbé to make the  
 ‘Duke say a single additional word. I make him  
 ‘repeat a prayer three minutes long; this the  
 ‘Abbé thinks too much: and I, for my part, think  
 ‘*his*

his dissertation on long prayers superfluous. The Abbé then says over again the same things he had before said to me, on my wishing to prepare the Duke de Valois for his first communion. All these I had already answered in the fullest manner. It is astonishing that the Abbé, having offered no objection, no contradiction, as in reality there was none to advance, should two months after send me a copy of his former letter, without making the least mention of the reasons I had assigned for my conduct, and this among the rest: that I had deeply reflected on the nature of preparation for the first communion; that I had composed a complete treatise upon the subject, which had been approved by a doctor of the Sorbonne, which I intended to read to the Duke de Valois, and one day to publish. To all this the Abbé makes no reply. Though he has never thought upon the subject, never written a single line, never formed any plan respecting it, he imagines that I shall sacrifice my trouble, my labour, my right; for I have a right to take upon myself any instruction I please. He imagines that I shall make all these sacrifices; but he is mistaken\*. I think that, having meditated and studied the subject more than he, having a plan and a work quite finished, being better acquainted with children and with the means of

\* It is true the Abbe is a priest. But what is a priest who never says mass, who performs none of the functions of his office, and who is a priest only in soliciting and accepting benefices? I could not regard such a man as an ecclesiastic; yet I left to him the care of making the princes say their prayers, and of examining their consciences when they confessed things at which I never interfered.



\* persuading and moving them, I shall be infinitely  
 \* more able to prepare the Duke de Valois: thus my  
 \* conscience alone is sufficient to determine me. As  
 \* all the other reasons I have assigned are contained  
 \* in this Journal, I must refer the Abbé to it, and  
 \* have nothing more to say to him, except assuring  
 \* him, that I am irrevocably determined to prepare  
 \* the princes for their first communion, as well as to  
 \* take upon myself every branch of instruction, suc-  
 \* cessively or at once, whenever I please, and that I  
 \* will hear no more objections on this head. I shall  
 \* never take any branch of tuition from these gentle-  
 \* men to give it to another; but when it suits me to  
 \* take it upon myself, I will do it. To this I have  
 \* an indisputable right; first, from the nature of my  
 \* situation; and secondly, because it is the pleasure of  
 \* the Duke and Duchess de Chartres. Their chil-  
 \* dren are certainly at their disposal, and they have  
 \* confided to me all their authority till the education  
 \* shall be finished, and have made me their repre-  
 \* sentative. None of the rights which they have  
 \* condescended to confer upon me will I give up.  
 \* The Abbé, as usual, talks a great deal to me in  
 \* his letter of *my glory, my talents, and my greatness*:  
 \* such language can neither seduce nor impose upon  
 \* me; I do my duty, and no human consideration  
 \* can prevail on me not to discharge it in its fullest  
 \* extent. If the Abbé is dissatisfied with this last  
 \* answer, he may shew it to the Duke de Chartres,  
 \* who will himself tell him that all I have said is per-  
 \* fectly conformable to his will and pleasure; and  
 \* that, beside, he has blamed me, and done me the  
 \* honour to say, when I gave him an account of this  
 \* affair, that *I was wrong in assigning reasons for my*  
 \* *conduct to the Abbé, that he had no right to ask it,*

“ and I ought not to have done this. I beg M. Lebrun  
“ to read the article of to-day to the Abbé.”

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*Note of Madame de Genlis.*

“ I HAVE just received a letter from the Abbé in  
“ answer to my last note. The Abbé begins with  
“ attributing to me a thing which I have not said:  
“ He pretends that I have written, that the prayers  
“ of the princes should have been *changed* at eight or  
“ nine years of age; and upon this subject he adds,  
“ that there is a propriety in changing their ex-  
“ tracts, &c. with their years, but that prayers are  
“ of a different nature, and suited to all ages. This  
“ remark falls to the ground, as it is founded on a  
“ false supposition. I have not said that the pray-  
“ ers of the princes ought to have been changed; I  
“ have only said, that at the age of eight or nine  
“ something ought to have been *added* to them, be-  
“ cause our duties increase with our years, and with  
“ our reason, which makes us sensible of them. It  
“ is ridiculous that a child of nine years, and still  
“ more so that a child of nearly twelve, should say  
“ only the prayers which he said at six. At five  
“ or six we do not let a child go to confession: it is  
“ then evident that we think a child ought to have  
“ more piety at eleven, and even at nine, than at  
“ five or six. The prayers of the princes were those  
“ of a child of the latter age; and I therefore said,  
“ and I repeat it, that some addition should have  
“ been made to them. The Abbé has altered my  
“ meaning, by substituting the expression *changed*,  
“ which

\* which renders the sense quite different. Fortunately the Journal contains what I wrote upon the subject, so that it cannot be denied\*. I beg that the Abbé will give himself the trouble to write, and to relate facts with a little more accuracy. The Abbé confesses, that, in his last letter but one, he made no mention of my note, which contained all the reasons of my conduct, and adds: *this is very natural, it was not your reasons that I wished to answer, I wished to change your will.* Surely nothing can be more out of nature than this sentence. I should be glad to know how we are to *change the will* of a person who is not a fool, without *answering his reasons.* To me this appears a curious secret; but I cannot think that the Abbé has discovered it. Finally, the Abbé says, since the Duke and Duchesse de Chartres have given me the authority I claim, *he considers it among his first duties to acknowledge that they have the right of doing so, and to submit himself to it.* The authority they have condescended to confer upon me, has been declared by them to be without bounds. From the instant the princes were put under my care, I have a thousand times repeated, and the Abbé has acknowledged, that the most incontestible right of my office was that of having it in my power to take upon myself, whenever I pleased, every branch of instruction without exception. When therefore the Abbé disputed my rights, he only disputed that authority to which he at length submits; for I neither

\* Which would otherwise certainly have been the case; and the Journal was not so much detested without good reasons.

' at myself, nor demand any thing of others, but  
 ' in compliance with the orders and powers I have  
 ' received; a circumstance, indeed, which the Abbé  
 ' could not have doubted of, if he had not been ex-  
 ' pressly informed of it. I believe the Abbé capable  
 ' of very honourable actions, but he wishes to per-  
 ' suade me that it is an *honourable one* to inform me  
 ' that he intends to write a memorial to the Duke de  
 ' Chartres, and that he shall shew it to me before  
 ' he presents it. To this I frankly answer, that I see  
 ' nothing honourable or dishonourable in it. What  
 ' can he say that I should be afraid of? Besides, is  
 ' he not certain that the memorial will be commu-  
 ' nicated to me before perhaps it is opened, and  
 ' that, if I desire it, I shall have the first reading of  
 ' it? As to what concerns myself, I have never  
 ' troubled the Duke de Chartres with these bicker-  
 ' ings\*. I merely told him that I had written a  
 ' long treatise on the first communion for the Duke  
 ' de Valois, and that I had assigned this reason to  
 ' the Abbé, for interfering in the religious instruc-  
 ' tion of the prince, who made no other reply but  
 ' that I took from him a right which belonged to  
 ' him alone. The Duke de Chartres answered,  
 ' that I was wrong in assigning any reason, since the  
 ' Abbé well knew that I had a right to take upon  
 ' myself every branch of instruction, whenever I

\* In this and in every thing else I suffered all these contra-  
 dictions without complaint. Beside, M. and Madame d'Or-  
 leans having given me absolute authority, it was in my power  
 to have dismissed every person concerned in the education of  
 the princes. Had I complained, M. d'Orleans would have an-  
 swered, *You must insist upon their resigning*: but I wished not to  
 deprive them of their places, and was therefore silent.

'pleased; and he desired that I would in future  
 'give no reasons for things of this sort. This was  
 'all that was said. I have presented no memorial;  
 'but the Abbé is at liberty to present as many as he  
 'thinks proper: I only beg that he will dispense  
 'with my reading them: this discussion, which  
 'ought never to have taken place, has already oc-  
 'cupied too much of my time. The Abbé tells  
 'me also, that he has trodden in the steps of his pre-  
 'decessors, and that the same path will probably be  
 'pursued by his successors. I know that his prede-  
 'cessors have left behind them no great reputation  
 'for skill in the education of princes; and I know  
 'also, that all his successors will not follow the  
 'beaten track already proved to be erroneous, if  
 'the honour be intended me (which I hope will ne-  
 'ver take place) of giving me an associate.'

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*Saturday, 20 August 1785.*

*Note of Madame de Genlis.*

'I RECEIVE the Abbé's answer to my last note.  
 'He confesses that he has given a very different  
 'meaning to what I said on the subject of prayers,  
 'and that every thing he has written is useless. He  
 'might also have acknowledged, that what he  
 'wrote the other day upon long prayers was equally  
 'foreign to the purpose. The Abbé again repeats,  
 'that I never told him that I was authorised to take  
 'upon myself every branch of instruction without  
 'exception. I also repeat, that I told him so from  
 'the

the beginning, and moreover proved it from the beginning, even with respect to religion, since on one of the first days of our connection I acquainted the Abbé that I should give a lesson of an hour on the subject every day, and that I should read to the princes all the Old Testament and the New: this plan I pursued, confining the Abbé to a quarter, or a half an hour's instruction on Sundays. The Abbé conceived all this to be very natural, and during a period of more than three years that it continued, he did not once complain of my in-croaching on his functions. These are facts, but to facts the Abbé has the constant habit of not an-swering. The Abbé also says, that I deprive him of all his functions: this is not true; I might, if I pleased, take them all upon myself, but I do not. The Abbé makes them say their prayers: an important function, for it is of importance that the princes should be taught to say them with at-tention and feeling. Meanwhile the Abbé, jealous of his functions, when I would share them with him, has left to M. Lebrun the office of making the princes say their prayers, as this Journal proves. Beside, the Abbé prepares the princes for confession, and gives them their Sunday instruc-tion: he has therefore *some functions* still remain-ing. These I will not promise to leave him; but I have not, as he asserts, taken them all away. Lastly, I have not promised the Abbé that I would consult him. It is not my duty; it is a point of ci-vility which I shall only shew to those who are deserving of my friendship: and towards the Abbé I feel not this sentiment. He now knows on what he has to depend. Let us live in peace; let him have the goodness to be more conformable to my intentions,

‘ intentions, to be less disputatious, to entertain  
 ‘ fewer unbecoming pretensions, to count more  
 ‘ upon the natural mildness of my disposition, and  
 ‘ my extreme desire that every individual should be  
 ‘ contented and happy. I conclude this my last ex-  
 ‘ planation, with assuring the Abbé of my sincere  
 ‘ personal esteem, and of the pain it gives me to be  
 ‘ forced to say things that are displeasing to him.’

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*Wednesday, 31. August 1745.*

*Note of Madame de Genlis.*

‘ I COULD with M. Lebrun to praise the Duke  
 ‘ de Valois for his conduct towards the *Bourgeois*, as  
 ‘ it was a very virtuous action, and he was not in  
 ‘ the least degree prompted to it by me. I perceive  
 ‘ in the prince on this occasion a goodness of heart,  
 ‘ and a steadiness of character, that are entitled to  
 ‘ commendation; and commendations on such sub-  
 ‘ jects, far from being attended with inconveniencies,  
 ‘ are the only ones that can be productive of none  
 ‘ but excellent effects.’

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*Friday, 2 September 1785.*

‘ I KNOW not why the Abbé speaks to me again  
 ‘ upon the subject of the first communion, and dis-  
 ‘ plays so much vexation, after the deference and  
 ‘ satisfaction

' satisfaction he has expressed to the Duke de Char-  
 ' tres. The Abbé is inconsolable, because his ideas,  
 ' purely speculative, have not been preferred to a  
 ' work already finished, approved by a doctor of  
 ' the Sorbonne, and written by a person who is ac-  
 ' quainted with children, and knows how to talk to  
 ' them. The Abbé quotes a number of authors,  
 ' from whom, he says, he has taken his ideas. But  
 ' are these authors known to himself alone? and  
 ' cannot I derive from them what is valuable as well  
 ' as another? Having written a treatise on the sub-  
 ' ject, must I not have read with more care, and re-  
 ' flected on it with more attention, than the Abbé,  
 ' who has merely *thought* and *meditated*, without  
 ' writing a treatise, or even making an extract?—  
 ' I will add, that if the Abbé has any *misunderstand-*  
 ' *ing* with me, I have none with him: though it  
 ' be true that he persevered in his strange behaviour  
 ' during the whole of last winter, and has added to  
 ' it since behaviour still more strange: though it be  
 ' true that he has refrained this year from bringing  
 ' the princes to me every other day; that he never  
 ' sets his foot within my door on any pretence; that  
 ' when the princes sup with me, though M. Le-  
 ' brun always comes, the Abbé never does: though  
 ' it be true that when I meet the Abbé he never ac-  
 ' costs me, or shews me the least mark of civility;  
 ' that he behaves not with more politeness to my  
 ' mother: my mother is frequently ill, and the  
 ' Abbé is not only the sole person in the house who  
 ' never goes to ask her how she does, but he even  
 ' never makes any enquiries about her. How little  
 ' becoming is it in a person, who gives children such  
 ' examples of ill humour and want of politeness, to  
 ' say,



‘say, that nothing is more necessary than a good understanding between tutors.

‘I beg M. Lebrun to read this article to the Abbé, without delay.’

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*Friday, 2 September, continued.*

THE Abbé Guyot was forced during the winter to pursue a different conduct. He has been neither unpolite nor uncivil: no certainly, it would have been too repugnant to his principles, his character, his habits; but he has been cautious and circumspect, avoiding private visits which he had reason to believe would have been more irksome to the persons receiving them than to himself. Could he act differently after the many mortifications, and even insults, that were offered him? He will not mention particulars, lest he should be suspected of a resentment, which, most assuredly, he does not feel, and to spare the Countess recollections which cannot be agreeable to her.

He hastens to put an end to this article, which is already too long, by saying, that he is reduced to the unpleasant necessity of reasoning upon all his actions, and of regulating them by the standard of the strictest duty, under penalty of having their rectitude and purity called in question. It is incumbent on him to be civil to every person, and in this he has never failed: but sentiment he owes only to those who share, or appear to share it with him. To offer it to any one that appeared to disdain it, would be degrading to the noblest part of his soul. If the Countess knew how painful it was to the

Abbé

Abbé Guyot to be obliged to make these nice distinctions in his conduct, just, sensible and generous as she wishes to be to every one, she would no doubt feel much regret for having reduced to this ~~irksome~~ <sup>unpleasant</sup> necessity a man of honour, who enjoys, among those who know him, the reputation of distinguished good qualities.

Unpleasant as this situation is, the Abbé Guyot will support it with courage, as long as there arises from it no inconvenience to the education of the princes, who, for their age, are admirable patterns of benevolence, prudence, and reason. He suffers, but without complaint, without a murmur in the presence of his charming pupils. It is difficult to conceal from them the unfortunate misunderstanding that exists between those who have the care of their education: but he will never have to accuse himself of making them acquainted with it, nor would they entertain the least suspicion of it, were every one as cautious and circumspect as himself\*.

Saturday, 3 September 1785.

‘ I CONSIDER the Abbé’s answer as *false and injurious*. He has nothing to reply now, as he had nothing to reply in the winter, to accusations founded on facts, of which all the world were witnesses. I do not complain of his having put a stop to his visits; I only enumerate facts: that he

\* The horrible falsehood of this assertion will soon appear, as well as what kind of *circumspection* he observed with our pupils.

‘ does

' does not observe common politeness towards me,  
 ' or, which offends me more, towards my mother ;  
 ' that he never asks her how she does, never bids  
 ' her *good-morrow* (a civility which he equally neg-  
 ' lects towards me) ; than when she is indisposed he  
 ' is the only person who neither goes nor sends to  
 ' enquire respecting her health, &c. I should treat  
 ' all this with silence and contempt only, if the  
 ' Abbé, incapable of denying it, did not answer,  
 ' by way of reprisal, that I make him suffer a thou-  
 ' sand *mortifications and insults*. This is an egre-  
 ' gious falsehood, and I defy the Abbé to cite a sin-  
 ' gle fact in proof of so odious an accusation. If I  
 ' have loaded the Abbé with insults, why has he  
 ' had the meanness to bear them ? Why has he  
 ' not given in his resignation ?—On the contrary,  
 ' I have sought and courted his favour ; I began,  
 ' at Saint Cloud, by admitting him into my private  
 ' parties, by requesting his friendship, by promising  
 ' him mine, which would have been equally warm  
 ' and sincere, by asking him to dine with us as often  
 ' as was agreeable to him ; I have interested myself  
 ' in every thing that concerned him, have entreated  
 ' a thousand times the Duke and Duchesse de Char-  
 ' tres to speak in his behalf to the bishop of Autun,  
 ' &c. The Abbé treated all this civility with disdain ;  
 ' never condescended to dine with us at Belle Chasse,  
 ' and preserved his ill-humour, his anger, and his  
 ' moroseness. In short, he carried things last winter  
 ' to such an extreme of unpoliteness, that all the  
 ' children were struck with his behaviour, and I  
 ' was obliged to impose silence on them. Such has  
 ' been the conduct of the Abbé, such are the ex-  
 ' amples he has given ; and yet he can deal in ac-  
 ' cusations against me, who have borne with ex-  
 ' treme

'treme patience all his perverseness, who have never said a word to the princes but what was calculated to inspire them with veneration and regard for him; and I refer him on this head to the paper of instructions I left, on my departure for England: against me, who have not only always adhered to those principles of politeness, the observation of which we owe to all the world, but who have never ceased to shew the Abbé all those attentions which I have practised towards the persons who have never insulted me: for example, when, on my return from England, I made some small present, by way of remembrance, to all those persons with whom I was in intercourse of friendship, and gave an engraving to M. Lebrun, to the Abbé Mariottini and the Abbé Famin, I did not overlook in this distribution the Abbé Guyot. Such have been my deportment and my conduct: and the Abbé describes me as having been hasty, uncivil, unreasonable, absurd and *insulting* for the period of three years and a half. If I did not know how to despise injustice and calumny, I should never forget this behaviour; but to-morrow there will be no trace of it in my memory. Meanwhile I beg the Abbé to give me no more of these vague accusations: I allege facts, let him refute them, let him allege facts in his turn, or let him be silent.'

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Wednesday, 7 September 1785.

'AS I passed to day in the gallery, I heard the children making a noise in the academy: when I came

' came to the door I stopped, and I heard the Duke  
 ' de Montpensier, Henrietta and Pamela, convers-  
 ' ing as loud and as freely, as if they had been taking  
 ' their recreation, without M. Lebrun paying the  
 ' least attention to it, or saying a word to prevent it.  
 ' I was induced to enter; but, out of respect to M.  
 ' Lebrun, I addressed myself to M. Mirys, and  
 ' complained of the little attention that was bestow-  
 ' on the lessons, and how inaccurately the orders  
 ' I had so often and so positively given were ob-  
 ' served. I did not say a word to M. Lebrun: but  
 ' I will now tell him, that it is astonishing, when  
 ' he presides at the lessons, that he should be so re-  
 ' gardless of what is passing, that he should not know  
 ' how to silence the children, which I can always  
 ' do, and that he should not even attempt this, or  
 ' say a word to them upon the subject. This is not  
 ' the first time that I have observed upon this point  
 ' the same neglect; I have complained of it three  
 ' times within a month, without including number-  
 ' less instances in which, without stopping, I have  
 ' heard the children, as I passed, talking and laugh-  
 ' ing at the academy.—That I preside in so many  
 ' things, and take so many branches of the educa-  
 ' tion upon myself, is a source of discontent; I can  
 ' however declare that my occupations are so nu-  
 ' merous that the time I am obliged to bestow upon  
 ' the children is frequently a true sacrifice; and I  
 ' should be less disposed to extend the rights of my  
 ' situation, if I could depend more on the strictness  
 ' and attention of the persons who ought to assist  
 ' me. To-morrow I shall begin to preside at the  
 ' academy: it would be more convenient, while in  
 ' the country, to be excused this; but in future I  
 ' shall

‘ shall never dispense with my attendance in the afternoon.

‘ I think it incumbent on me to observe in this Journal, which is the record of my proceedings and conduct, that the Abbé Guyot, who had accused me of making him suffer within three years and a half *innumerable insults*, who has read my note in answer to this article, in which I say that the assertion is *false and injurious* (which I proved by facts), and that I defy him, though I can cite numberless instances of ill-behaviour on his part, to cite a single one of *insult* on mine.—I think it, I say, incumbent on me to observe, that the Abbé, unable to deny the positive facts I have adduced, or to answer them by other facts, has taken the part of profound silence, and has replied neither in the Journal, nor by letter, nor in conversation, to the note, in which I accuse him of misconduct, and, what is more, of *calumniating me*, for such are my expressions, and has in like manner made no reply to the simple question which I put to him in the same note, viz. *that if I had thus loaded him with insults, how was it possible for him not to have given in his resignation?*—I ought however to observe also, that since the moment of his reading this note, I have found him much more civil and polite; and that my mother expressed to me yesterday her extreme surprise at the Abbé’s asking her how she did. I require no reparation, no apology; I consider this alteration of conduct as sufficient. I am still of the same disposition, ready to forget the past, and never more to mention it, unless compelled by false accusations; willing to excuse every thing, and even to love those that hate me, whenever they shall do justice

' justice to the sincerity of my heart, and the integrity of my views, my conduct and my character; in fine, I resolved to endure, without pain or effort, every little secret censure, every murmur, every breach of politeness, every kind of personality, except a *calumnious accusation* in this Journal. Can any thing be more moderate? I ask of no person in this case particular attention, or partiality, or that he should speak well of me; I leave him perfectly at liberty to animadvert upon my conduct, to say that I am imperious, capricious, vain, full of absurd pretensions, that my systems are devoid of common sense, that I am perfectly ignorant how to educate children, &c. To all this I am wholly indifferent; and if I had any pride, the little motives that occasion such discourse would be calculated to flatter it. But in talking of me in this manner, let him have the goodness to execute punctually all my directions relative to the business of education, and he will find me at all times polite and ready to oblige. If he be desirous of living upon terms of intimacy with me, and of regaining my friendship, nothing is in reality more easy. All that is necessary is to open his eyes, to return upon his steps, to dismiss in good earnest ill-humour and prejudice, and it will presently be seen that I am prepared upon all occasions to return and pass an act of oblivion. Ignorant as he is of my character, he has been little aware of the extreme easiness of my disposition in every thing that I do not believe inconsistent with duty. In a word, such are the terms of peace that I offer: I offer them sincerely and with all my heart.'

'Let

‘ Let friendship join our hands, such is my bosom’s wish \*.

‘ I confess this cannot take place to-morrow, nor the next day; but why not in a few months? The wisest mode we can adopt is to laugh at our quarrels past, and to become frank, good humoured, and unreserved towards each other. God grant it. —I request M. Lebrun to read the whole of this article to the Abbé.’

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*Continuation of Wednesday, 7 September.*

..... MADAME Pli brought me on Thursday morning, at the academy, the Journal containing the Countess’s three notes. I read them immediately, and sent the Journal to the Abbé, who returned it at eleven o’clock. I have the honour to inform the Countess that I did not fail properly to apply yesterday the reproaches she addressed to M. Mirys, whom, on leaving the academy, I endeavoured to console: his feelings were very much hurt. I will only observe to the Countess, that I have faithfully related, in my Journal above, what passed at the academy; that I am sorry she did not hear the attempts I made to silence the children; but I trust she will have the goodness to believe that I did every thing in my power to fulfil her intentions. When I do not succeed I mention it in the Journal (for the sake of the princes), that the Countess may be informed of it, and may speak to

\* Soyons amis, Cinna, c’est moi qui t’en convie.

them



them upon the subject. I should be sorry if she were to give herself the trouble of presiding at the academy, as I was charmed with being able to save both her and the Baroness this inconvenience.

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*Copy of the Abbé Guyot's Answer to the third Note.*

TO the reproach of having failed in attention to the Baroness, the Abbé answers, that he has had the honour of going to see her several times when she has been indisposed, and has made frequent enquiries respecting her health. He never approaches her without asking her how she does, unless it happens that some other person asks at the time the same question, and he is then silent to save the Baroness the trouble of repeating an answer which he has just heard. His conduct towards the Countess is the same; and it would be singular that a man who has never done an uncivil thing in his life, and never spoken an offensive word to any body in the world, should make choice in a house of those very persons to whom every motive of duty and interest would oblige him to be most attentive. To give probability to these accusations, it would be first necessary to prove that he is devoid of common sense. Those who are witnesses of his conduct, will adopt none of these opinions, and his friends will be astonished to learn that the Countess entertains them.

The Abbé Guyot acknowledges that, since the commencement of the present year, he has been more reserved, more circumspect, less officious: this part, which he has been forced to act, is pain-

ful

ful and mortifying, but it is very different from incivility, and he could not act any other without exposing himself to the contempt which the suspicion of insensibility superinduces, and which the witnesses of it, or the Countess herself, would not have failed to bestow upon him.

She asks, why, if he has been loaded with insults, he has had the meanness to continue in his office? The history of the Abbé Guyot's thoughts and sentiments upon this subject would fill a volume\*. He will only say that among the reasons which have determined him not to resign, he finds many that are perfectly honest, and with which the Countess ought to be pleased: but to confine himself merely to those which may shew that his soul is well born, he replies, that his situation and appointment do not allow him to pay attention to those natural delicacies which the most moderate self-love would suggest. An insult is not sufficient apology to a man of honour for renouncing the good he has contracted to do. How pitiable would be the state of human society, if whenever such a man received an affront, it was of course to be deprived of his services? Were it not for intrepidity and perseverance, zeal would be a useless ornament. The Abbé Guyot is encouraged in his resolution by that admirable maxim of an ancient philosopher, it is a more miserable thing to inflict an insult than to receive it. As the Countess understands the language in which this philosopher has written, he adds the

\* What a strange volume must it have been! and who would have been able to read it?

words of the passage itself: *Miser est qui audit, sed qui facit convivium.*

The Countess pretends that, far from complaining, the Abbé Guyot ought to be grateful for her attentions, and particularly for the generosity which led her to prevail on the Duke and Duchess of Chartres to speak in his behalf to the bishop of Autun. To this he answers, that, with the great personages in question, he believes no solicitation to be necessary respecting a man who has the honour of being tutor to their children, and who faithfully discharges all the duties of his office\*; that, long before he had any immediate connection with the Countess, she took certain steps in his favour, which were the more flattering to him as they proved her satisfaction with his general character; that if the situation afterwards conferred on the Countess, gives her the happy privilege of disposing of the lot of all the persons subordinate to her, all he asks for himself is justice. He should be proud to owe her an obligation; but he will never receive obligations but from the hands of esteem or of friendship, and as long as these sentiments have no existence, he entreats the Countess to suspend her impulse of generosity. He conceives that this noble delicacy†, which has ever been the rule of his conduct in the world, is sufficient to exculpate him from the suspicion of meanness which the Countess has thought

\* As M. and Madame d'Orléans scarcely ever saw the Abbé, how could they know, but from me, whether he faithfully discharged the duties of his office or not?

† This noble delicacy, as the Abbé calls it, proved no injury to his interest, for the benefice of twelve thousand livres a year (300l.) was obtained, and the Abbé put in possession.

proper to convey\*. He adds, that he was ignorant of her kindness, but he is only the more grateful as it was voluntary on the part of the Countess, and perfectly unsolicited by the Abbé Guyot.

As to the other proofs of kindness she has enumerated, he expressed at the time they were conferred, a lively sense of them. His gratitude certainly merited its continuance, and in that case the education of the princes would have exhibited a spectacle of the most perfect unanimity between the persons concerned in it, and would have given hopes of the most brilliant success. But how light and transient have these demonstrations of kindness been! What are they in comparison with the multiplied acts of a very different nature? They are like a small number of flowers scattered over an immense field of thorns and briars. He will not enumerate particulars, this would be too repugnant to his feelings. He should never have mentioned the subject if the Countess had not been desirous of making him responsible for the misunderstanding that has taken place. But should he ever be obliged to justify himself against so improbable an accusation, the only method he would adopt would be to request the Duke and Duchess de Chartres, the princes, the public, and the Countess herself, to read what she has written with her own hand in this Journal from the commencement of the present year.

The first and most sincere desire of his heart is, that nothing more might be said upon the unfortunate subject of these reproaches. He hopes that prejudices will disperse, that the imagination will

\* This is a falsehood, as will presently be seen.

be reduced to a calm; and that, as no real reproach can be alleged against him, the justice and generosity of the Countess will no longer see any obstacle to the re-establishment of concord and unanimity. So strongly does this wish pervade the heart and mind of the Abbé Guyot, that, to realize it, there is no measure, no sacrifice to which he will not conform, persuaded that the success of the education in which we are engaged depends on the event.

He has hesitated two days whether he should answer the last note of the Countess; the pen has several times fallen from his hand as he has formed the resolution; but the accusations were of too heinous a nature to be permitted to subsist, and honour has at length obliged him to conquer his reluctance. If he is unsuccessful in changing the opinion of the Countess, he shall feel the deepest sorrow; but in the efforts he had made to justify himself, in the moderation he has observed, and the honest and noble sentiments he has displayed, she cannot fail to perceive that he has some claims to her esteem.

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Friday, 9 September 1785

*Note of Madame de Genlis.*

I FIND the last answer of the Abbé Guyot to be as full of *falsehoods* at least as his former ones, and this I undertake to prove. In the first place, the Abbé denies that he has ever failed in the most simple duties of politeness, or ever neglected the civility of enquiring of my mother and me respecting

"speaking our health. This is not true. When I  
 "related this fact last winter, citing at the same  
 "time the witnesses, among others Madame de  
 "Nansouti, the Abbé, unable to deny it, always in  
 "his answers passed it over in silence, and now only  
 "replies to it, after the expiration of eight months,  
 "because I have pressed him so warmly that he can  
 "no longer in decency resist.—The Abbé says, that  
 "he should never have complained of our misunder-  
 "standing, if I had not been desirous of making  
 "him responsible for it. *Second falsehood.* The com-  
 "plaint did not originate with me, as the Journal  
 "proves; it was the Abbé who first began to com-  
 "plain that the harmony, so much to be desired, did  
 "not subsist between us; it was this induced me to  
 "enter into the particulars of the Abbé's behaviour,  
 "and never has the subject been revived by me but  
 "when the Abbé has revived his complaints rela-  
 "tive to this want of harmony. Such is the fact,  
 "which it is impossible to deny as the Journal incon-  
 "testably proves it.—The Abbé says, that he has he-  
 "sitated only two days whether he should answer  
 "my last note. *Third falsehood.* I wrote this on  
 "Saturday the 3d instant, and the Abbé did not re-  
 "ply to it till Thursday the 8th, and then only be-  
 "cause he could no longer excuse himself, from the  
 "manner in which he was urged to it. The Abbé  
 "has therefore hesitated more than two days.—The  
 "Abbé charges me with having said, *that he ought*  
 "*to be particularly grateful for the generosity that led*  
 "*me to prevail on the Duke and Duchess de Chartres*  
 "*to speak in his behalf to the bishop of Autun.* *Fourth*  
 "*falsehood.* I have never made use of the words  
 "gratitude and generosity. If the Abbé can thus  
 "misrepresent

\* misrepresent what is written in this Journal, how  
 \* are we to judge of his veracity respecting quon-  
 \* tions that have no Journal to contradict them? I  
 \* wrote in the Journal that I had interested myself in  
 \* every thing that concerned the Abbé, that I had a  
 \* thousand times solicited the Duke and Duchesse de  
 \* Chartres to speak in his behalf to the bishop of Au-  
 \* tun; and this is a truth to which the Duke and  
 \* Duchesse de Chartres can bear testimony. I never in-  
 \* tended by this to convey the idea that I had had the  
 \* least influence in obtaining the favour that was  
 \* granted to the Abbé; I simply said I had men-  
 \* tioned the subject several times to the Duke and  
 \* Duchesse de Chartres. They might have spoken  
 \* to the bishop of Autun without this interference on  
 \* my part: but my interesting myself in the busi-  
 \* ness was certainly not calculated to injure him.  
 \* The Abbé adds, that he was ignorant of my kind-  
 \* ness in this respect. Fifth falsehood, and a very  
 \* surprising one. I have a thousand times informed  
 \* the Abbé of my having reminded Monseigneur of  
 \* the business, that I would speak to him again, that  
 \* I ardently wished him to succeed; and this I have  
 \* frequently said in the presence of witnesses, among  
 \* others M. Lebrun, Moncigni, &c.—The Abbé  
 \* writes me a Latin line, insinuating that I have pro-  
 \* fessed to understand this language; his words are,  
 \* as the Countess understands this language. This in-  
 \* ference is as little consistent with veracity as his  
 \* other assertions. I have said in the Journal that I  
 \* intended to learn Latin, and I even added, not with  
 \* a view of instructing the children in it; for of this I  
 \* should

*shall never be capable*\*.—Thus I can perceive in the Abbé's conduct towards me, no kind of sincerity either in the things of importance, or in trifles. When he accused me of having made him suffer a thousand insults for three years and a half, it was telling me that I shamefully abused the authority confided to me; it was telling me that I was impertinent, hasty, uncivil, and the more so as the Abbé protests that he has not been chargeable with the most trivial impropriety, that he has never failed in respect, that his conduct has been upon all occasions perfect, in things of importance and in the minutest trifles; and has added, that notwithstanding all this I have loaded him with insults: this, without exaggeration, and according to the strict meaning of words, is telling me that I am an idiot and a monster. To such a charge it became me to answer without caution or reserve, and to repel the odious and strange calumny by facts, proofs and reasonings, not to be called in question. It is painful to me to tell the Abbé that he is guilty of calumny and falsehood; but when he attacks my reason and my honour, I ought to sacrifice to truth the vain forms of politeness that would stand in the way of my justification; I ought to say, as I have said in my last note but one: *The Abbé calumniates me; for my part, I allege facts, let him refute them, let him allege facts in his turn, or let him be*

\* It was upon occasion of a dispute respecting the Latin language, which I have not inserted in this work, because it would at least have occupied the fourth part of a volume. I had unfortunately said, that I could with the children to learn by heart, every day, a certain number of Latin words, which made the Abbé hold himself for a period of three weeks.



' silent. The Abbé adopts the latter; at last, after  
 ' waiting five days, I write a new note which obliges  
 ' him to answer me. But in what manner does he  
 ' answer? By declamation, by vaunting his own  
 ' merit, by vague complaints; without advancing  
 ' a single fact, or assigning one reason. To the  
 ' question which I so strongly urge; *What insults*  
 ' *have you experienced from me?* No answer. To  
 ' another question: *If I loaded you with insults, what*  
 ' *did you not resign?* this is the answer: *The history*  
 ' *of my thoughts upon this subject would fill a volume.*  
 ' . . . . an insult is not a sufficient apology to a  
 ' man of honour for renouncing the good he has contracted  
 ' to do. . . . How pitiable would be the state  
 ' of human society, if, whenever such a man received  
 ' an affront, it was of course to be deprived of his ser-  
 ' vices! As to the volume, I readily excuse the  
 ' Abbé. An insult, he says, is not a sufficient apo-  
 ' logy, &c. But the question is not respecting a  
 ' single insult, but *insults without number*; and I  
 ' conceive that in this case an honest man may, and  
 ' ought to quit a situation, when, unable to accuse  
 ' himself of the semblance of a fault, he has been  
 ' loaded with mortifications and insults, for three  
 ' years and a half, by the person who has all autho-  
 ' rity in her hands. What can be expected from  
 ' this person, who is so unreasonable and perversely  
 ' as to overwhelm with insults a man undeserving of  
 ' the smallest reproach? What mighty good also can  
 ' a man do, had he all the talents in the world, upon  
 ' whom the plan of education does not depend, and  
 ' who is not charged with the principal studies.  
 ' Where would be the difficulty of supplying his  
 ' place, whose functions are confined to teaching

' Lami

Latin for three quarters of an hour a day, and a religious instruction of a quarter of an hour on Sundays? If such a man were *loaded with insults*, I again ask, would it be possible for him not to resign? Ah! Abbé, Abbé, cast off for a moment prejudice and enmity, and read this answer with the spirit of justice you would feel if it were addressed to any other than yourself. You would then say: 'This woman appeals to reason, adduces facts; she is answered by evasion and subterfuge, not one plausible circumstance has been advanced in reply to her: it was therefore injurious to say to her: *You have loaded me with insults*. This accusation was degrading in the man who employed it, and at the same time calumnious to the person against whom it was directed.' What is the remedy? Frankness and integrity may still repair every thing. I have hitherto merely opposed your unjust pretensions, but you have blackened my character and my conduct. Meanwhile, incapable myself of hatred, I can still be reconciled, and can taste the felicity of converting your hatred into benevolence. You tell me again and again that you have never done an uncivil thing to any one: be it so, I believe your character to be very estimable, but you have been unjust in your behaviour to me. In a word, condescend at least to acknowledge that you spoke without reflection, when you accused me of having loaded you with insults, and at the same time intended to keep your place. Condescend to acknowledge, with a noble frankness, that you did not sufficiently consider the meaning of this cruel expression; go one step further, and add, that you disavow it. There is nothing degrading in this; it will do honour to the

\* rectitude of your soul, and it will re-kindle in  
 \* mine all the desire I have felt of obtaining your  
 \* friendship. Our relative situations might be ex-  
 \* pected to give you some distaste for me, they have  
 \* no such effect upon me. By my undertaking the  
 \* education of the princes, you experienced the  
 \* mortification of being separated from a friend (M.  
 \* Bonnard) whose society was dear to you; you  
 \* passed at Saint Cloud a very agreeable life, you  
 \* could receive and entertain your friends; but it be-  
 \* came necessary to renounce all this, to submit to  
 \* the orders of a woman, and to pursue a totally  
 \* different plan. These changes excited ill humour,  
 \* and altered the natural justice of your mind. Have  
 \* the goodness to take all this into your considera-  
 \* tion, and to reflect seriously on the disavowal I  
 \* demand of you; it only regards the accusation of  
 \* *insults*; but I cannot dispense with it, and continue  
 \* to live with you. I entreat you not to give your  
 \* answer to-day, but to consult, previously, reli-  
 \* gion and your heart. The disavowal must be in  
 \* the Journal, and written with your own hand,  
 \* which ought to be a point of no consequence to  
 \* you, and will save M. Lebrun a useless trouble\*

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*The Abbé Guyot's Answer.*

**T**HE facts which the Countess cites against the  
 Abbé Guyot, and which she regards as indisputable,

\* From his aversion to the Journal, the Abbe generally  
 wrote his articles on loose pieces of paper, and made M. Le-  
 brun transcribe them into the Journal.

he can consider in no other light than as chimeras of the imagination. The majority of those which he could adduce in proof of the insults he has experienced, are contained in the Journal in the Countess's own hand-writing. They have in no respect diminished his courage, made him less zealous in the discharge of his duties, or less anxious to live upon terms of harmony and good understanding, which he considers as indispensable to the success of the education. This is the answer of his conscience, and the Countess is sufficiently acquainted with the Abbé Guyot not to expect from him any other.

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*Note of Madame de Genlis.*

SINCE the Abbé considers harmony between us as indispensable to the success of the education, I am perfectly tranquil. I have said and proved that he has calumniated me; I submit to the judgment of any person who will read the Journal with impartiality. I repeat it, I have said and proved, that the Abbé has calumniated my character and conduct; I demand the disavowal of a false imputation: if the Abbé refuse, he must suppose that it is absolutely impossible for the shadow of harmony to subsist between us. He complains that I have overwhelmed him with mortifications and insults; I prove that he calumniates me: if he persists in his accusation, how can we live upon terms of good understanding, or even observe the common forms of politeness towards each other? The Abbé, therefore, to be consistent with himself, ought ei-

'ther to give in his resignation, since he acknow-  
 'ledges that harmony is necessary to the success of  
 'the education; or, if he wishes not to resign, to  
 'do the only thing that can unite us: in either case,  
 'harmony will again be restored. I cannot suppose  
 'that the Abbé will adopt a third course, that of  
 'remaining with me, upon the terms that exist be-  
 'tween us at present, and of keeping his place,  
 'since by his own confession this would be to act con-  
 'trary to the good of the education: and what motive  
 'could in that case induce him to stay?—If this,  
 'however, should be his intention, it would be ea-  
 'sy for me to make him alter it, by submitting to  
 'the inspection of the Duke de Chartres the last  
 'sheet of this Journal, and requesting him to exa-  
 'mine other parts of the book, in order to judge  
 'whether it be true that I have loaded the Abbé  
 'with insults. But this step I shall not take: if the  
 'Abbé refuses to do me justice, and is at the same  
 'time desirous of keeping his place, I shall be sa-  
 'tisfied with stating so extraordinary a proceeding  
 'in this Journal. The inconveniencies of our mis-  
 'understanding I shall prevent, by devoting still  
 'more time to the princes, and by consecrating to  
 'them every moment of my life: meanwhile it is  
 'necessary, as the education is under my control,  
 'that I should know what I have to trust to; and I  
 'therefore request the Abbé to give me a direct and  
 'immediate answer, in his own hand, to the follow-  
 'ing questions: Is the Abbé unalterably determined  
 'not to give me the satisfaction I have demanded?  
 'and if so, is he also determined not to give in his  
 'resignation? He may answer the last question the  
 'more readily, as he may be assured I shall take no  
 'steps whatever towards depriving him of his office.'

*Note*

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*Note of the Abbé Guyot.*

IT is impossible for the Abbé to disavow a thing, of the truth of which he is convinced. The Countess infers from hence that harmony can no longer exist between them, and that, as no good can be done without harmony, he ought to give in the resignation of his office. The countess has herself suggested a better mode of settling the dispute, and a mode more respectful to the Duke de Chartres, that of laying before him all that has passed within four years, and particularly since the last winter. The Abbé means to draw up a sketch of this. If the Duke should judge, not that the Abbé was guilty of calumny, in saying that he had experienced insults, this is impossible, but that he misunderstood the intention of the Countess, the Abbé will readily do every thing that can give her satisfaction, so sincerely desirous is he of removing every obstacle to the success of the education.

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*Note of Madame de Genlis.*

THE Duke de Chartres shall not judge from the Abbé's *sketch*, but from the Journal, in which are contained, the Abbé says, the insults he has received from me; from the Journal, which is testimony not to be disputed. The Duke de Char-

‘tres will there see how far I have extended my patience, forbearance and lenity, in not having before informed him of the Abbé’s uncivil behaviour to my mother and me. He will there see how much the Abbé, from hatred and other motives easily perceived, he has been mortified at my having the control of the education of the princes. The Duke de Chartres is at present in the country, and will not return till Wednesday. Till then, I beg the Abbé not to come into my presence, and not to dine to-day with the princes, because I shall dine with them myself, and because I am not yet enough of a hypocrite to bestow my attentions and civilities upon a man who wounds me in the nearest points, and wantonly *insults me*.’

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*Note of the Abbé Guyot,*

THE Abbé Guyot, convinced of the impossibility of re-establishing harmony between the Countess and himself, has come to the resolution of writing, whenever she shall think proper, to the Duke de Chartres, to request leave to resign his connection with the princes, as his services can be no longer useful.

As to the insults he professes to have received, a word with which the Countess appears extremely displeased, he has nothing more to say, but that, considering the circumstances, he regarded as such his being individually excluded from the dinners at Belle Chasse, and other incidents which were the sequel of that exclusion, especially the refusal to admit

admit him with the other preceptors of the princes, when he particularly desired it: he regarded as such the prohibition, on his account, to give any dinners at the Palais Royal, when the preceptors were indisposed, unless they kept their beds, and it was directed by the physician: he regarded as such the Countess's answer to the letter he had the honour to write to her this winter, in which she censured the education of the princes, at a time that it was almost entirely under his care, and taxed him personally with unpoliteness, pedantry, and other faults; the answers she returned in a similar spirit at Saint Leu, when he reclaimed those functions which he thought essential to his duty as preceptor; but most of all the accusation of having occasioned the unfortunate misunderstanding between himself and the Countess, to which he is the victim.

He has hitherto constantly avoided stating these particulars, that he might not give offence to the Countess; but he is at length obliged to yield to the sad necessity to which she has reduced him, either of doing this, or of being considered as a calumniator. If such treatment deserves not the name of insults, he retracts the word, he leaves the Countess at liberty to call it by what name she pleases, he shall prefer the name that will give her least offence, and he could wish, if it were possible, to find one that would not at all displease her; for he hesitates not to own, that it is mortifying and painful to him to be obliged to quire, on account of a word, a situation to which he is attached by so many ties of respect and gratitude to the Duke and Duchess de Chartres, and the strongest affection for their children. He will only observe, that he was hurt at the time by all the particulars he has men-



tioned, and that the impression they made on his mind was all that he meant to express.

He concludes with assuring the Countess that he has never entertained either enmity or prejudice against her; that it has been his constant desire to please her, and to obtain her confidence in every thing relative to the business of education; that he has been ready upon all occasions to do justice to her zeal, her talents and her merit; and that he is firmly persuaded, that if she had been disposed to converse with him, and to reflect upon his character, he would have seen in him sentiments and virtues not unworthy of her esteem. Such is the true picture of his mind, and from these sentiments he will never depart, though he too plainly foresees that he shall long have occasion to lament the injustice she has done him.

The Abbé Guyot will not draw up the sketch he proposed for the Duke d'Orleans, as the Countess has undertaken to prevail on the Duke to read this Journal, and as what he has now written may not inadequately supply the place of that sketch. He appeals to the justice of the Countess, and asks her, whether he deserves to be the victim of this word which has so highly offended her. If he had the honour of conversing with her for a moment, he flatters himself he could convince her that this would be punishing very severely an error occasioned by the misfortune of being forced always to write his sentiments, and never to speak them. But for this practice, every cloud that arose would have been instantly dissipated\*.

\* He would have preferred speaking to me, because it was less painful to him to acknowledge his error in conversation, than to write it with his own hand in the Journal.

Note of Madame de Genlis.

IN the first place I feel myself bound to answer the accusation of *insults*. The Abbé told me, in so many words, that I had loaded him with outrages and insults for three years and a half. I said in reply, that to accuse me of such conduct was saying, that I am a monster and an idiot. The Abbé persisted: I only demanded that he should confess to me that he had used the word without reflection, and had not considered how much was comprehended in this cruel expression; I added, that after this satisfaction I would bury every thing in oblivion; and that so noble an instance of frankness would revive in my heart the desire I had felt of obtaining the friendship of the Abbé. His reply to all this was a very positive refusal. At length he appears sensible of the impropriety of employing so disgusting a phrase, particularly when it has been so often repeated. He is now come to his reason, and specifies the outrages and insults he has received. He has found it impossible to give them so early a date as the time that he first announced them, and he can go no farther back than the last winter. These are the insults. 1. *His being excluded from the dinners at Belle Chasse.* This is all the Abbé says upon the subject; but what says the Journal? *As the Abbé's want of politeness to my mother and me is arrived at such a pitch as to suffer no restraint before strangers, particularly Madame de Nanfauti, who*

*was*

' was struck with it, as well as the children, who ob-  
 ' serve and jest upon it, in spite of any thing I can do  
 ' to silence them (facts which this Journal proves,  
 ' and which the Abbé could not at the time deny),  
 ' I imagine that the Abbé will gladly be excused from  
 ' dining at Belle Chasse, and will be pleased with  
 ' having two days in the week to bestow on his family  
 ' and friends. I added, that had he hitherto given me  
 ' reason to flatter myself that my company was agree-  
 ' able to him, I should have considered it as a duty and  
 ' a pleasure to invite him every day. Such were my  
 ' expressions, and such the motives I assigned in the  
 ' Journal. No one assuredly will call this an insult.  
 ' The Abbé has also omitted in this recapitulation  
 ' the fact of his afterwards having written to me to  
 ' tell me he would be glad to dine at Belle Chasse  
 ' every day that the princes were there, and that I  
 ' immediately consented to his request. There was  
 ' then only a single day remaining when the princes  
 ' did not dine with me. The Abbé wrote to me  
 ' once again, observing, that, as it was Lent, he  
 ' wished to dine that day also at Belle Chasse, for  
 ' the stricter adherence to the rites of religion, an  
 ' adherence that he could not commodiously prac-  
 ' tise at his brother's. In compliance with this let-  
 ' ter, though the princes were not that day at Belle  
 ' Chasse, and though my health had obliged me to  
 ' give up the observance of Lent, I consented to re-  
 ' ceive the Abbé, and to provide fast-dishes for his  
 ' accommodation. These facts are all of them re-  
 ' corded in the Journal, which I have this day had  
 ' the satisfaction to re-peruse.—2. *The prohibition*  
 ' *to serve any dinners to the preceptors at the Palais*  
 ' *Royal, and which was issued on my account, says the*  
 ' *Abbé.* It was not on his account, it was by the  
 ' express

' express order of the Duke de Chartres; nor can  
 ' the fact be unknown, since it is so written, in so  
 ' many words, in the Journal. If therefore in all  
 ' this there was any insult, the Abbé did not receive  
 ' it from me. I will add, that these gentlemen have  
 ' so much the less right to complain in this case,  
 ' since it was according to a very ancient etiquette  
 ' that the preceptors were not to be boarded by his  
 ' Royal Highness. No complaint therefore can be  
 ' more misapplied, particularly as they have always  
 ' dined when they pleased at Belle Chasse and Saint  
 ' Leu.—3. Because I have said that the princes,  
 ' when committed to my care, had the vices of *gross-*  
 ' *ness and lying*. This is a simple fact, and the Ab-  
 ' bé Guyot may put the question to the Duke de  
 ' Chartres himself, whom he has been desirous to  
 ' take as a judge in his cause. The Duke will tell  
 ' him, that nothing is more true, and that he re-  
 ' counted to me several falsehoods told to him by  
 ' the Duke de Valois before he was committed to  
 ' my care. I was compelled to tell this truth to the  
 ' Abbé, because he thought proper to applaud what  
 ' they had been, as if they had lost something since  
 ' they were under my direction. Nor is there any  
 ' thing of outrage or insult in this remark, since a  
 ' man, with all the merit in the world, may know  
 ' nothing upon the subject of education, or may  
 ' have recourse to a wrong method in the outset;  
 ' beside that it is in fact a sub-governor, when there  
 ' is no governor, who is singly responsible for the  
 ' education.—4. The Abbé says that I accused  
 ' him of *pedantry*. If I had said, *Sir, you are a pe-*  
 ' *dant, indeed you are very pedantic*, I should have  
 ' committed a breach of politeness; but I should not  
 ' have committed an *insult*; it would have been an  
 ' attack

I attack neither upon the Abbé's reputation nor his  
 probity: but this I have not done; I merely amused  
 myself with a few sallies against pedantry in ge-  
 neral terms; but named nobody.—The Abbé says,  
 that I have accused him of being the cause of the  
 misunderstanding between us. Such is the precise  
 truth: I said it, because I think it, because I have  
 proved it, and because this Journal incontestably  
 proves it. Whoever shall read this article with  
 impartiality; above all, whoever shall run over  
 the whole Journal, as I have to-day, will be con-  
 vinced that I have never insulted the Abbé, and  
 that it is with great injustice that he has imputed  
 to me that I have. The Abbé indeed appears to  
 be a little sorry for having made this charge: I do  
 not upon account of it reflect either upon his pro-  
 bity or the goodness of his heart, I only repeat  
 what I have already said: Sir, be so good as to  
 write in this Journal that the expression in question  
 was adopted by you without consideration, that  
 you did not *feel its magnitude and force*, that you  
 had not sufficiently *weighed it*, in short, tell me  
 that you *retract it*; write only this one word  
 with your own hand in the Journal, and I am sa-  
 tisfied. I give you my word that I will forget  
 every thing, that I will never say another syllable  
 upon the subject; and that I will seek, with my  
 natural frankness and sincerity, your friendship  
 and good-will. Put yourself in my place, and see  
 whether it is possible to offer more equitable  
 terms. If therefore you decline this satisfaction,  
 there is none of any other sort with which I can or  
 with which I ought to be contented.

Note

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*Note of the Abbé Guyot.*

THE Abbé Guyot conceives that his last note contains all which the Countess desires. She does not regard as insults the particulars he has mentioned: he retracts then, from his very soul, this unfortunate word by which he only meant to express the impression which they wrought on him. Errors will not be the occasion of strife and division between persons of real honour. The Abbé Guyot, conscious of his error in the present instance, thinks it his duty to criminate himself, and is very sorry for the pain and uneasiness which the misunderstanding has caused; he has had his share of them. If the Countess will grant him the favour of a moment's interview, he shall be consoled for all his sufferings by the pleasure of seeing that every thing is forgotten.

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*Note of Madame de Genlis.*

AND I also forget every thing, and that without restriction: I will only beg leave of the Abbé to say, that he ought to have been convinced from the first moment that I had no intention to insult him, since I expressly denied it, and said that I must have been a monster and an idiot to have acted thus. But let us never give the subject another

‘ another word, nor even a thought.—I will now  
‘ tell the Abbé that I should have been very sorry  
‘ had he retired, for two reasons, that of losing for  
‘ ever the hope of regaining in time the good-will  
‘ of a man justly deserving of esteem, and that of  
‘ seeing him quit a place of which he has been longer  
‘ in possession than myself: I greatly respect this se-  
‘ niority, which, in my opinion, gives him a claim  
‘ to the affection and gratitude of the princes that  
‘ I am not entitled to. I respect also in the Abbé,  
‘ beside his personal qualities, his profession, for  
‘ which I shall ever feel a kind of reverence when it  
‘ is supported, as in the Abbé, with so much dig-  
‘ nity, regularity and decorum. But for these con-  
‘ siderations, I should never have waited so long for  
‘ the noble and frank avowal which he has just made;  
‘ and, the Abbé excepted, there is no one con-  
‘ cerned in the education towards whom I would  
‘ have shewn the same complaisance. The Abbé  
‘ has done me justice; and I now consider it as a duty  
‘ on my part, to request that he will accept my  
‘ apology for every thing in my answers and justifi-  
‘ cation that may have displeased him. I flatter  
‘ myself that he is sufficiently acquainted with my  
‘ character to know, that when I express the senti-  
‘ ment of reconciliation, it is from the fulness of my  
‘ heart; and I have nothing to desire but that he  
‘ may have the same feeling in equal force. May  
‘ he see me as I am, and be convinced of this truth,  
‘ that I have desired nothing more ardently than to  
‘ contribute every thing in my power to the happi-  
‘ ness and satisfaction of my colleagues in this edu-  
‘ cation. I am now at my toilet, and in haste, as  
‘ I want to go out at twelve; but as soon as I have  
‘ finished

‘ finished dressing, I will receive the Abbé with the  
‘ greatest pleasure; and if he is desirous of a parti-  
‘ cular conversation with me, I will see him to-  
‘ morrow, and we will talk as long as he pleases.’

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*Tuesday, 14 September 1785.*

*Note of Madame de Genlis.*

‘ **SINCE** the event that has afforded me such ex-  
‘ treme satisfaction, I have had no time to write in  
‘ this Journal; I owe therefore an account of my  
‘ sentiments, and in this explanation, the last I shall  
‘ make, I would lay open to these gentlemen my  
‘ heart and my determinations. The noble, frank,  
‘ and pathetic manner in which the Abbé Guyot  
‘ spoke to me, Monday morning, has given him  
‘ a claim to my tenderest friendship, and during my  
‘ whole life\*. He has great sensibility. Whatever  
‘ happens, he will ever be my friend. If any little  
‘ clouds should rise between us, I will call to mind  
‘ the venerable and melting air with which he ad-  
‘ dressed me; I will call to mind the sweet satis-  
‘ faction with which we embraced, and I am sure  
‘ that the recollection will at all times preserve me  
‘ from asperity and every similar feeling. These  
‘ therefore are the resolutions I have formed. I  
‘ cannot renounce the privilege that has been given

\* He wept; he spoke with so much feeling that my tears also flowed. With rectitude and goodness of heart how apt are we to be credulous!



' me by those to whom belongs the disposal of the  
 ' children under our care, the privilege of teaching  
 ' them myself every thing which I may think my-  
 ' self capable of teaching them : but I protest, and  
 ' I flatter myself these gentlemen will not doubt my  
 ' sincerity, that I have never for a moment exer-  
 ' cised this privilege from a spirit of opposition, or  
 ' any petty motive of vanity ; I am equally incapa-  
 ' ble of either meanness. I have reflected so much  
 ' upon children, have written so many things for,  
 ' and lived so long with them, that, without pos-  
 ' sessing greater talents than many others, I am per-  
 ' suaded that I have a way of instructing them that  
 ' is particularly attractive. I love them passion-  
 ' ately ; all my life has been devoted to them, and  
 ' it is not perhaps absurd to suppose that nature has  
 ' given me some peculiar charm to allure them, and  
 ' that I am formed for them alone. Thus there are  
 ' many things which I have been desirous of teaching  
 ' to the children confided to our care, because I be-  
 ' lieved, and indeed saw, that I had greater influ-  
 ' ence over them, and that they heard me with  
 ' more attention. With respect to the first commu-  
 ' nion, I had formed a plan and written a work upon  
 ' the subject, and as both appeared to me suitable  
 ' to the occasion, I could not consent to sacrifice  
 ' them. But I can readily consent not to give the  
 ' name of *preparing the Duke de Valois for his first*  
 ' *communion*, to the mere circumstance of lectures of  
 ' piety, which might be read at any other time,  
 ' and the perusing with him a work upon the sub-  
 ' ject. The Abbé Guyot cannot but be aware,  
 ' that if the princes had a governor of the male sex,  
 ' of a religious cast of mind, and habituated to the  
 ' writing of books, he could not take it ill of this  
 ' governor

governor to read with his pupils lectures of piety, and to go over with them a work of his writing upon the subject of their first communion. There are other functions that belong exclusively to the preceptor, and which I have never invaded, such as the hearing them say their prayer, a function in my opinion of more importance than is commonly thought, of teaching them their catechism, instructing them in the nature of the seven sacraments, and examining into the state of their consciences. A general confession previous to the first communion is indispensably necessary, and this ought to be accompanied with a minute detail and a great variety of questions, dictated by mature reflection, and made on purpose for persons of their rank, as well as suited to their characters and defects. This is a business that falls directly upon the Abbé, and forms the true preparation of which I am speaking. This species of lecture must be repeated at least three times, and I shall take care to give the Abbé every opportunity, and all the time necessary for that purpose. It will beside belong to the Abbé to expound the catechism in relation to the communion, and to cause the prince to perform the penances that shall be prescribed him at confession, which has indeed always been the Abbé's affair, and in which I have never meddled. It will be incumbent on him to speak to the Abbé Moreau, for the purpose of suggesting to him the faults he ought to reprimand, the subjects upon which he ought to dilate, and the penances it were most to be wished he should prescribe. In this I will never interfere. To conclude, in addition to all these articles I will give the Abbé every day a lecture of religion to read, independent of these questions

' questions of conscience; and to him it will belong  
 ' to lead the Duke to the holy table, to spend with  
 ' him the greater part of the preceding day, as well  
 ' as of the day of this solemn transaction. From this  
 ' enumeration I think I may venture to say, that it  
 ' will be the Abbé who has prepared the Duke de  
 ' Valois for his first communion, and I shall say it  
 ' with the greatest pleasure. The Abbé Guyot may  
 ' depend upon it, that, as long as I shall have reason  
 ' to think him my friend, I shall be more jealous  
 ' than himself of his reputation and dignity. I have  
 ' no pride, of which these gentlemen will one day  
 ' be convinced; but I have sufficient dignity of mind  
 ' to feel, that the most flattering thing for me, as  
 ' being at the head of the education, is to have for  
 ' my associates men of understanding and merit, and  
 ' to give them all the weight and influence that is  
 ' possible: beside, this will create in favour of our  
 ' pupils a very desirable and advantageous prepos-  
 ' session: for if it appears that all the persons con-  
 ' cerned in their education have talents and merit,  
 ' that they mutually esteem each other, and have  
 ' but one system and one manner of thinking, an  
 ' infinitely better opinion will be entertained of the  
 ' children, and this opinion will render their first  
 ' appearance in the world more brilliant and more pleas-  
 ' ing. I have frequently said in the Journal, that when  
 ' the Duke de Valois should arrive at the age of thir-  
 ' teen, he should devote more time to Latin; the  
 ' Abbé therefore, if he pleases, may begin the win-  
 ' ter after next to give him an hour and a half a day.  
 ' I conclude this article by entreating the Abbé to  
 ' speak to me upon all occasions with confidence, to  
 ' be assured of my frankness, my sincere love of  
 ' peace, and my extreme desire to contribute to the  
 ' happiness

‘ happiness of the persons with whom I live, particularly when they discover such virtues and merit as himself. With regard to M. Lebrun, I will tell him also, that I forget, with all my heart, every thing that has passed; but I will not conceal that this oblivion was more difficult respecting him than the Abbé. The Abbé scarcely knew me; the loss of the society of his friend was calculated to displease and mortify him: if he displayed coldness, ill humour, and even injustice towards me, it was not at all unnatural: I took it not amiss that M. Lebrun became immediately attached to him, though he plainly perceived that the Abbé did not, and indeed could not, for a long time, love me. M. Lebrun was to live with him, and he did right to live with him upon good terms: but the Abbé’s discontent led him to complain of me (he pretends not to deny it): he murmured, and M. Lebrun listened to his murmurs and complaints! In this final explanation I will take the liberty to say, that M. Lebrun owed me sufficient gratitude and friendship to prevent his receiving such complaints for an instant; even had there been wrongs to allege against me, he ought not to have listened to them, he ought not to have countenanced the least complaint. Had he acted with this firmness, he would have acquired a superior claim to the Abbé’s esteem, would have discharged a duty he owed to me, and our domestic tranquility would have been a thousand times less disturbed. I ascribe M. Lebrun’s conduct to a slight degree of weakness, and want of reflection only, and not to his heart. Mine will retain no degree of resentment, and of this he may be assured, as I am incapable of disguising the truth,

' truth, and upon the present occasion can have no  
 ' temptation to disguise it. M. Lebrun has never  
 ' been able, or attempted to allege the shadow of a  
 ' wrong against me; and it is for that reason that,  
 ' in the present declaration of my sentiments, I make  
 ' this reproach. I would have avoided it, had I per-  
 ' ceived in him a moment's consciousness that he is  
 ' not entirely undeserving of it. For the rest, I  
 ' repeat it, I bury every thing in oblivion, and will  
 ' never again speak of the subject. If M. Lebrun  
 ' is capable of the sentiment of friendship, I shall  
 ' certainly revive it in his heart, and the moment  
 ' any of its genuine symptoms become visible, I am  
 ' ready to restore to him all I have ever felt for him.  
 ' —I have still one word to say respecting the reprimand I yesterday gave the Duke de Valois: M.  
 ' Lebrun does not mention it in his Journal. It was  
 ' thus I addressed him in the presence of that gentleman: I have repeated a thousand times to your  
 ' Highness, that whenever you fail in respect, obedience and affection towards the Abbé Guyot and  
 ' M. Lebrun, I shall consider your respect, obedience and affection to me as of no value; and that  
 ' I shall no longer believe in your attachment and gratitude to me, than while I perceive in you the  
 ' same sentiments towards these gentlemen. I said  
 ' this to you when you were first confided to my care, and I have since reminded you of it again  
 ' and again: had I for a single moment of my life  
 ' held a different language, I should have been worthy only of your contempt.' The Duke de Valois  
 ' answered in tears, that it was true I had ever  
 ' spoken to him thus, that he sincerely repented his  
 ' behaviour, &c. He then tenderly embraced M.  
 ' Lebrun, and apologized for his conduct in a manner

ner that evinced great sensibility. Such has constantly been my language and conduct, at a time too when I had reason to believe that there was no great desire of inspiring the princes with a favourable opinion of my sentiments upon education, or of making them feel the tender gratitude they owed me. But this is of little concern to me; I wish to educate them in the best manner I am able, and this is the only end I have in view. These gentlemen may enjoy the fruit of our common labours, and the just gratitude of our pupils; they will continue to reside at the Palais Royal; they will see them, and will have an opportunity of cultivating their affection: for myself, sincerely and unalterably determined, from the moment I first entered Belle Chasse, to quit the world for ever as soon as the education shall be finished, I shall consequently live neither in Paris nor its vicinity. Though I leave those to believe, whom such a separation will afflict, that the distance between us will not be great, my resolution is not the less irrevocably fixed. Then it will be seen that no kind of ambition, not even that of being treated with more consideration in the world, has ever influenced my actions, and that all my labours and sacrifices have been dictated solely by friendship, and a desire to be useful. After making this avowal, I entreat these gentlemen to reflect, whether it be possible for me to be influenced by motives of childish vanity, and to sacrifice the good of the education to unmeaning pretensions and frivolous claims. I have but one object, that of executing faithfully the various important duties of my task, and of being able to carry with me into retirement the consolation that must flow from the recollection.

'lection. I conclude with telling M. Lebrun, that  
 'I do not ask him to give any answer to what I have  
 'now said, that I thought it might be useful to open  
 'my heart to him without reserve, but that hence-  
 'forth I shall not again speak of these things. I  
 'conjure him to reflect on all that is contained in  
 'this explanation, and to believe that, when I have  
 'had least reason to be satisfied with his conduct, I  
 'have not ceased to feel an interest in his favour,  
 'and have alleged for him to myself, better per-  
 'haps than he could have done, all that could be  
 'pleaded in extenuation of his fault. If he places  
 'any value in my friendship, it depends solely on  
 'himself to regain it entirely. I beg him to read  
 'this note to the Abbé Guyot.'

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*Thursday, 15 September 1785.*

*Note of M. Lebrun.*

SINCE the Countess thinks my conduct to have  
 been blameable, it must certainly have been so, and  
 the desire she shews of burying in oblivion the  
 wrongs I have done her, does not make it less in-  
 cumbent on me frankly to acknowledge them, and  
 to express to her the regret which I feel. She will  
 have the goodness to believe, that the heart had no  
 concern in them, and that they are to be imputed  
 solely to the unfortunate misunderstanding that has  
 hitherto prevailed. I will venture to assert, that I  
 never had, and never shall have, any ambition but  
 that of discharging with the most scrupulous exact-  
 ness,

ness, and the most ardent zeal, whatever she has required, or shall require of me, for the purpose of promoting the plan of education she has conceived; nor a wish for any other reward than that of tranquillity and satisfaction. These I cannot enjoy, but through the friendship of the Countess; but peace is now re-established, and she has promised me that friendship. I am therefore about to commence a new era of felicity; I shall owe it to her, and it will be the dearer to me on that account. If any clouds should rise, let them not be suffered to gather; let her send for me, let her tell me of what she has to complain: I will either exculpate myself, or with perfect readiness avow my fault, that she may be induced to forget it, and may be convinced that I have nothing more at heart than to please her, and to contribute every thing in my power to make her happy, as she deserves to be. I thank her for having added to the Journal of yesterday the circumstance I had omitted; in talking to the Abbé upon the subject this morning, I discovered the omission, and should with pleasure have supplied it.

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*Friday, 16 September 1785.*

*Note of Madame de Genlis.*

I HAVE read M. Lebrun's note, and I thank him for it; it made a lively impression upon me. It is probable that, from extreme delicacy and feeling, I may have been too irritable; let us all have the goodness and greatness of soul to forget our mutual wrongs, and never to recal the re-

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‘membrance of them, unless it be the better to feel  
 ‘the value of the peace and happiness which are re-  
 ‘stored to us, and to esteem and love one another  
 ‘the more by thinking of the frankness and sensi-  
 ‘bility with which, without the mediation or in-  
 ‘tervention of any person whatever, we have opened  
 ‘our eyes, acknowledged our errors, done mutual  
 ‘and complete justice to each other’s characters, and  
 ‘effected a reconciliation equally sincere and last-  
 ‘ing\*.’

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Saturday, 15 October 1785.

*Note of Madame de Genlis.*

‘**A**BOUT twice a week I shall take the princes  
 ‘to see some manufactures and cabinets. If the  
 ‘Abbé Guyot and M. Lebrun have any desire to be  
 ‘of these parties, I will so arrange matters that they  
 ‘shall visit those which are most agreeable. On  
 ‘these days the Count de Beaujollois will take an

\* Sincere as was this reconciliation on my part, it continued but for a short period; and what ought to have strengthened our intimacy proved the means of destroying it. Our pupils, during winter, dined only three times a week at Belle Chasse: they had a table at the Palais Royal; this table I suppressed and added it to ours, which was a more economical plan, and afforded me greater intercourse with the children, as well as with the preceptors, who were continually complaining that they did not see me often enough. This arrangement however involved me in a new quarrel with the two Abbé’s and M. Lebrun.

‘airing

airing with the Abbé Mariottini\*, attended by  
 Stephano. Nothing should be given to the poor  
 who may fall in the way of the princes, without  
 first asking the princes if they wish to give any  
 thing, and how much, in order to accustom them  
 to think of such things themselves, and learn to  
 proportion their charity to the necessities of the  
 object who implores it. Any false ideas which  
 they may entertain upon this subject should be  
 corrected, and we should endeavour to cultivate in  
 them a compassion that is tender, and at the same  
 time judicious and rational. I rely upon the hu-  
 manity and discernment of these gentlemen: I  
 flatter myself they will feel that, to consult chil-  
 dren upon the little opportunities that daily occur  
 of giving alms, to let the merit of such acts be in  
 appearance their own, artfully to excite their pity,  
 to praise them for every instance of sensibility they  
 shall evince, and to season all this with some apt  
 and short reflections, cannot but be productive of  
 happy effects.

Such are the  
 arrangements † I have made, and these are my  
 reasons, which I shall assign to the gentlemen, not  
 because I am bound so to do, but because I con-  
 sider them as my friends, otherwise I should not  
 assign them. The Duke and Duchess de Char-  
 cois expressed a desire that a stricter intercourse  
 might subsist between their children and me: this

\* The *ultra*-Abbe, and an Italian, next year to M. de Beau-  
 jolais, of whom, I believe, I have already spoken.

† Relative to the economy of visiting the hospitals of Ma-  
 drascille to that of the princes.

alone would have determined me to make the arrangement; but I also find it to be a very economical measure, and extremely beneficial to the education. The gentlemen themselves have frequently said that I am the person less loved and most feared by the children, which is natural, as I possess the greatest authority, and as they see me honoured with the confidence of their father and mother: this is not ascribable to my talents, it is simply the result of my situation. Hence it is obvious to perceive how desirable it is that they should pass as much time as possible with the person whom they principally respect, and who has most influence over them. Hence it appears that the lessons they take in my presence must gain the greatest attention, and those which they take from me personally be the most useful. I am for this reason willing to teach them many things, which these gentlemen are as capable of teaching them as I: there are others, of little comparative importance, in which these gentlemen could not become my substitute. Such are, for example, the care of diversifying their recreations, and managing them in a manner which may be best calculated to lead to certain agreeable acquisitions. I intend to make them play Proverbs all this winter: for this purpose it is necessary to be able to compose them extempore; to give them an instructive and moral cast, and to play them with propriety\*. I shall also for the future hear them

\* This amusement is equally agreeable and instructive when it assumes a moral complexion; it teaches to speak with collectedness and propriety, and gives a considerable command of language and style.

‘ repeat their memoriter verses ; because their pro-  
 ‘ nunciation, particularly that of the younger, is  
 ‘ very vicious ; because I have paid considerable at-  
 ‘ tention to the rules of pronunciation and decla-  
 ‘ mation ; and because I wish them to declaim well.  
 ‘ In fine, they are naturally rough, unpolished, and  
 ‘ aukward ; and in passing the day at Belle Chasse  
 ‘ they will have the advantage of seeing my family  
 ‘ and friends, and will spontaneously assume, under  
 ‘ my observation, liberal manners, and the tone I  
 ‘ wish them to possess. Such are the advantages of  
 ‘ this new arrangement, and it is impossible to dis-  
 ‘ cover one inconvenience that will result from it.  
 ‘ Accordingly, when, in the letters I have pre-  
 ‘ served, any remonstrances have been directed  
 ‘ against it, not one inconvenience to the princes had  
 ‘ been alleged, because in reality not one exists ; it  
 ‘ has only been remarked that it would be incon-  
 ‘ venient for the gentlemen concerned in their edu-  
 ‘ cation. To that I have a short answer : Do they  
 ‘ think that it will be very convenient to me ? Do  
 ‘ they think that, loving ardently as I do to write, to  
 ‘ compose, to read ; that, having so many agree-  
 ‘ able occupations to which I have long been at-  
 ‘ tached, it will be very convenient to have children  
 ‘ in my chamber the whole day long ; to hear two  
 ‘ lessons in languages with which I am acquainted \*,  
 ‘ afterwards to make one in their game, and to hear  
 ‘ them repeat things which already I know by rote ?  
 ‘ This is certainly very *inconvenient* ; but the chil-  
 ‘ dren are dear to me, and the pleasure of being use-

\* English and Italian. The only books they read were books that I have read many times over. During these lessons given in my apartment, I wrote or read ; but it will readily be supposed with little pleasure, and perpetual distraction.

ful to them renders every thing agreeable and easy. Whatever can be advantageous to them will never seem burthensome to me. Such ought to be the feeling of us all, and I am very sure that a moment's reflection will reconcile these thoughts to these gentlemen. Pecuniary saving is not the principle of this change, and yet much pecuniary saving will rise out of it.

To conclude, the union of these different tables is fraught with innumerable advantages to the education itself, as well as great pecuniary saving; and every thing may then, according to my mode of accounts, be put down in a single book with improved simplicity and perspicuous order. It is impossible therefore that the measure I have adopted can be other than right. I know that it is not pleasing to these gentlemen, and I am sorry for it. I am desirous of their friendship; their company has become agreeable and pleasant to me, and I had hoped that a change, attended with no other new imposition than that of coming to dine and sup at Belle Chasse, when they were not otherwise engaged, could not be unpleasant to them. I find myself mistaken: they say that this arrangement is very disagreeable to them, and that it is a grievous burthen to have their *dining parlour* at such a distance from their habitation. This remonstrance has introduced some change into my plan: I had intended to stay at home to dinner at Belle Chasse the days on which the princes dine with their mother, solely for the pleasure of receiving these gentlemen; but I felt that it would be ridiculous to impose this law upon myself in relation to persons who did not come there but with repugnance; and I have determined to give  
 these

‘ these two days to my family. I will add farther,  
‘ that however agreeable it may be to me to live  
‘ with these gentlemen, and to see them frequently,  
‘ I shall never take it ill of them not to dine with  
‘ me so often as the pleasure of their company might  
‘ make me wish; and I request them never to put  
‘ themselves under constraint for that purpose. This  
‘ I should have thought it unnecessary to say if the  
‘ Abbé Guyot had not had the politeness to desire  
‘ me to excuse them on Monday next, &c. Once  
‘ for all I beg these gentlemen to be persuaded that  
‘ they will always be received at Belle Chasse with  
‘ extreme pleasure, and that it is totally unnecessary  
‘ that mere politeness should at any time bring them.  
‘ What I have now written I shall lay before Mon-  
‘ seigneur, together with the last letter of the Abbé  
‘ Guyot, and entreat him to read them through;  
‘ he will then be competent to decide between us.  
‘ This step I shall take, because in the present case  
‘ it is indispensable. If there arose any discussions  
‘ between these gentlemen and me upon other sub-  
‘ jects, I certainly should not trouble Monseigneur  
‘ with them; he has deigned to confide the whole  
‘ education to me, and upon me it is incumbent to  
‘ make a right use of this authority. I however owe  
‘ to him, and most of all to myself, the submitting  
‘ to his inspection a clear and precise account of the  
‘ functions with which he has entrusted me.’

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*Monday, 23 October 1785.*

*Nota of Madame de Genlis.*

‘ THE Duke d’Orleans has read this article, and  
‘ authorises me to express to M. Lebrun his thanks  
‘ for

' for that gentleman's superintendence of the ex-  
 ' pence of the Palais Royal \*, which appears to him  
 ' to have been very reasonably conducted. He adds,  
 ' that, judging from the accounts I have always  
 ' given him, in every respect, of the conduct of  
 ' M. Lebrun, and from his own observation, he  
 ' entertains the best opinion of his character, and the  
 ' utmost confidence in his integrity. The Duke has  
 ' also read the letter of the Abbé Guyot, remon-  
 ' strating against the new arrangement. He autho-  
 ' rises me to signify to these gentlemen that he has  
 ' witnessed with particular surprise complaints that  
 ' have no shadow of foundation. He never told  
 ' them that he meant to establish at the Palais  
 ' Royal a table *for them*; but that, notwithstanding  
 ' the usual practice, he consented they should eat  
 ' at the same table with his children, both in town  
 ' and in country †; they have never had a table of

\* The private table which the princes had hitherto had at the Palais Royal, and which was now suppressed in favour of that of Belle Chasse.

† Before my time, the children at the Palais Royal, and in all the households of the princes of the blood, had a table which was entirely exclusive; not only the sub-governors and preceptors did not eat at it; but no advance whatever was made for their subsistence, and even in the country they kept a table at their own expence. I obtained for M. Bonnard a regular establishment for his table at Saint Leu, and he was still at Paris at his own expence. For my own associates in the education I obtained the right, which was very natural, of eating with the pupils both in town and country. I had already been blamed for choosing a sub-governor not of noble descent, and the blame was still louder when they saw him sit at the same table with the princes; for etiquette was at that time more rigorous upon this article; but I regarded censure with defiance, and desired nothing but to gain the kindness of my associates: it is now seen what their gratitude was.

' their

their own, only the table of the princes. That table exists no longer at the Palais Royal; but it is not the table of these gentlemen, it is the table of the princes that has changed situation. To give them a right to complain it would be necessary to have promised them that the princes should never change their *eating parlour*. At present they dine at Belle Chasse, and their instructors are invited: when the princes dine again at the Palais Royal, these gentlemen shall dine with them. I make no change in the former arrangement for the country; of consequence the permission granted them there still continues as extensive as ever.

Before I return the Journal, I wish to speak of some complaints I have to make that concern the Abbé Mariottini only. In the first place, I had expressly desired him to make a Journal of his observations respecting the character of the Count de Beaujollois, the manner in which he employed his mornings, &c. Of this Journal I have been able to obtain no more than a few sheets; for upwards of eight months the Abbé has discontinued it, and it was never made with the least care or regularity. I had also expressly desired the Abbé to preside, when the princes made their analyses from *Métastasio*, and to correct every analysis as soon as it was finished: this, I was told, was done. Upon our arrival at Paris I asked to see these analyses, when I was informed that the Abbé had not yet finished his corrections, but that I should have them in a few days. At length a single copy-book was brought me containing five analyses, the first of which had been written so long ago as the 22d of last April; time enough in conscience for it to have received the Abbé's corrections. How



' great was my surprise at not being able to find a  
 ' single alteration, or even one mark of his pen! I  
 ' then supposed that the Abbé had superintended  
 ' while M. Lebrun wrote these analyses from the  
 ' dictation of the Duke de Valois, and had taken  
 ' that opportunity of correcting any mistakes the  
 ' princes might make. I therefore read these ana-  
 ' lyses; but I was soon convinced of my error, by  
 ' the absurd misconstructions with which every line  
 ' abounded. I compared them with the original,  
 ' and I found that from beginning to end they were  
 ' perfectly devoid of common sense. The names  
 ' were confounded, the incidents misunderstood;  
 ' and the events perplexed and rendered unintelli-  
 ' gible. The Abbé has thus been less punctual in  
 ' this instance, than respecting the Journal I desired  
 ' him to write, or rather, he has been wholly re-  
 ' gardless of my express directions. I have done  
 ' in four days what he has not been able to do in  
 ' six months; with Metastasio in my hand, I have  
 ' corrected all the analyses, or rather have re-writ-  
 ' ten almost all of them from beginning to end.  
 ' During a great part of the summer I was present  
 ' at the lessons given by the Abbé to the princes;  
 ' and I can say with perfect truth, that I saw a thou-  
 ' sand instances in which he ought to have awakened  
 ' their attention, to have observed that they were  
 ' listless and indolent; that he who was not reading,  
 ' and who was to follow the lesson, did not even  
 ' look at the book, &c. the Abbé did not once re-  
 ' prove them for these things, but pursued his lec-  
 ' ture without caring whether he was heard or not.  
 ' This is not the mode of teaching we ought to  
 ' practise with children, nor is it the mode which  
 ' zeal and a love of our duty would prescribe. The  
 ' Abbé

‘ Abbé will perhaps say, that I was present, and it was  
 ‘ therefore my business to reprove them. Certainly  
 ‘ not, when I do not myself give the lesson, and  
 ‘ particularly when I am writing, or otherwise em-  
 ‘ ployed at the time. Frequently, however, so  
 ‘ striking was their inattention, that I did reprove  
 ‘ them, perceiving that the Abbé passed it over, or  
 ‘ rather was wholly indifferent about it; which  
 ‘ astonished the more as, these lessons excepted, he  
 ‘ had nothing to do. I give the Abbé to understand  
 ‘ that I am extremely dissatisfied with this negli-  
 ‘ gence on his part, and cannot tolerate his total  
 ‘ disregard of the directions I have so positively  
 ‘ given. Wishing to avoid all explanation upon the  
 ‘ subject either in person or by writing, I record the  
 ‘ circumstance in this Journal. Had the Abbé con-  
 ‘ tinued his Journal, I should there have stated these  
 ‘ just causes of complaint. — I beg M. Lebrun to  
 ‘ read to the Abbé Guyot and the Abbé Mariottini  
 ‘ all that I have written in the Journal since the 15th  
 ‘ instant \*.’

*Tuesday, 3 January 1786.*

**T**HE Duke de Chartres, to his great satisfaction,  
 has at length met the poor paralytic, to whom he  
 gave his twelve livres, desiring him at the same

\* The Abbé Mariottini wrote me upon this occasion such  
 impertinent letters, and his preceding conduct had been so very  
 absurd, that I was forced to request him to give in his resigna-  
 tion.

time

time to send him his papers giving an account of his former situation and his misfortunes. I told the poor man that he might bring them to-morrow, conceiving that he came every day to the Tuileries; but he answered in tears, that he never came from the Barriere des Carmes, where he lived, unless '*when he wanted bread.*' This made an impression on the three princes, and was the principal subject of conversation during our promenade.

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*Saturday, 14 January 1786.*

THE Duke de Chartres returned the poor paralytic his papers, accompanied with a louis, adding, with an air of kindness and sensibility, that he would give him fifty crowns a year, payable monthly if he pleased. The poor man desired it might be quarterly; because what his Highness had already given him was sufficient, he said, to maintain him for three months, and to enable him to buy wood. The Duke told him to send his address, and he would take care that he should be supplied with wood. The poor man knew not what to reply to so many marks of goodness, and could only shew his gratitude by his tears, which wrought powerfully on the feelings of his Highness. His persevering benevolence towards this unfortunate being was the subject of conversation during the rest of our promenade, which pleased me on every account. The two younger princes participated in the satisfaction of their brother.

*Thursday,*

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*Thursday, 19 January 1786.*

*Note of Madame de Genlis.*

**I** SHALL speak to the Duke de Chartres respecting the ill-humour he displays towards these gentlemen, which afflicts me the more as he must be a great hypocrite; for in the ten hours a day that he spends with me, I can perceive no trace of any such disposition.—I beg M. Lebrun to be careful that the princes, particularly the Duke de Chartres, run, jump, and walk in a better manner: I have seen him perform these exercises in the garden, and he appears to have made no proficiency. He runs with his head almost upon the ground, his body jolts as he walks, and he cannot jump so well as he could. Great attention should be paid to these things during his recreations; and whenever he is indolent and remiss in such exercises, it ought to be mentioned in the Journal.

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*Monday, 30 January 1786.*

**T**HE Duke de Chartres was displeased with an observation I made upon the apparent difference of his behaviour when his friend said any thing to him,  
or

or when he was spoken to by us.—He expressed to the paralytic his regret that the wood had not been sent, which he ought to have received to-day. The poor man was penetrated with this mark of goodness.—The Duke has done many other charitable actions to-day, among others to a poor man burnt out of his house, who threw himself upon his knees by the side of the carriage as his Highness was sitting in it. This gesture displeased me, and I expressed to the Duke, who, as well as his brothers, appeared surprised at it, what were my thoughts upon the subject.

*Tuesday, 14 February 1786.*

**I**N the rue de Bourbon we saw an unfortunate object who had just fainted away. We stopped for a moment; he recovered from the swoon, but was still very much indisposed. The princes commiserated his situation, and we left Defroziers to take care of him. The Duke de Chartres said, that if he were a poor man some money should be given him. Subject of conversation till we arrived at Belle Chasse. . . . .

*Friday,*

Friday, 10 March 1786.

EVERY thing would have been unexceptionable to-day, had it not been for a discussion between the Duke de Chartres and the Abbé, which I have entreated this last to relate to the Countess in presence of the Duke, that she might point out to him his mistake. The affair was as follows: The Duke, after his Latin, went to warm himself; a few minutes after the Abbé desired him to sit down; he desired it again and again; but the Duke, instead of complying, went to look at his birds. The Abbé persisted in his intreaty; the Duke at length complied, but muttered to himself, *What obstinacy in the Abbé!* Abbé Guyot expostulated, but without success, and therefore ceased for the present, that he might not too much intrench upon the lessons. Afterwards he related the incident to me, and we endeavoured to make his Highness feel the injustice of what he had uttered. He agreed that it was wrong in him to say it, that he was sorry for it; but that he was still convinced that the Abbé had been obstinate, and that *we were both at present upon our high horse*\*. I then determined to give up the attempt, and to state the whole in a reference to the Countess.

Wednesday,

\* From the age of seventeen I have been constantly surrounded with children; for I was no sooner married than I took a little peasant girl under my care, whom I kept for many years.

or when he was spoken to by the paralytic his regret that he sent, which he ought to have done, poor man was penetrated to the soul. — The Duke of Orleans, Wednesday, 29 March 1786. In the afternoon, I went to the Countess's apartments to-day, and found her sitting out of her house. I was introduced by the side of the Countess, who were setting off for Belle Chasse the next day. In the vestibule the old Countess perceived in the vestibule the old Countess, whose petition he had put into the hands of the Countess. He said to me in a whisper, that till the opportunity offered of speaking to his papa this officer would suffer, and that he wished to give him twelve livres. I supplied him with the sum, and he gave it with an air of sensibility and kindness. I praised him for his conduct in this instance, and promised to relate it to the Countess, which I did after dinner.

Thursday, 24 August 1786.

*Note of Madame de Genlis.*

\* THE Duke d'Orleans was with me this morning; the Count de Beaujollois told him that his

years. From that time to the present I have successively had under my direction sixteen children, and among this number I have never found one who has ever made me an impatient answer. When we have a true affection for children, when we understand their characters, when we practise towards them neither dryness nor pedantry, but display in our behaviour justice, firmness and regard, we always find in them docility, respect and gratitude.

\* brother

er had had a fall, and that a surgeon had put a bandage round his head. Monseigneur sent for the sieur de Montpensier, who related the circumstance, and said that there was no appearance of swelling, and Monseigneur scolded him for letting his head to be bound up for so mere a bruise. Monseigneur added that we ought never to submit to such things but in case of a dangerous blow; and that for a man to permit himself to be dressed by a surgeon when he had no real wound, was a very absurd piece of delicacy. The Duke farther authorised me to tell M. Lebrun that for the future he must not suffer these petty attentions on the part of the surgeon, as they were calculated to make his children contemptibly effeminate and tender\*.

\* Of all the vices observable in the education of modern princes, there is none more striking than the softness and delicacy to which they are habituated, and the pusillanimous and degrading cares that are lavished on them. When the children of M. d'Orleans were put into my hands, they had been accustomed in winter to wear under waistcoats, two pair of stockings, gloves, muffs, &c.: they slept on beds of down, and the curtains were drawn perfectly close every night. The eldest, who was eight years of age, never came down stairs without being supported by the arm of one or two persons; the whole faculty of the Palais Royal was called in if he happened to scratch his finger; the servants of these children bestowed upon them the meanest services, dressed, and undressed them, &c.; and for a cold, or the slightest indisposition, sat up with them for many nights together. What souls, what courage and fortitude can children have who are thus educated! It was still worse with the children of the royal family, and particularly the Dauphin, who never took an airing out of Paris without being accompanied by a physician.

*Friday,*



Friday, 25 August 1786.

**I** HAVE read the two notes of the Marchioness\*. I thank her for them. By the first I perceive that she is satisfied with the manner in which we employ our mornings; by the second she has set my mind at ease by prohibiting the frivolous cares of the fairs, which are as little pleasing to us as to her, and which I would not have suffered yesterday, if I could have had my will. The princes well know this, and I have more than once expressed my thoughts upon the subject. If the Marchioness would always favour me with her observations upon the accounts I give her, I would thankfully receive them; and by strictly conforming to them, which is my constant wish, I should be sure never to err.

*Note of Madame de Sillery.*

**I** HAVE at no time neglected to make such observations as I conceived to be necessary, which the Journal proves. M. Lebrun ought also to con-

\* I had just taken the name of Sillery.

• sult me upon every thing which he disapproves; if  
• he had told me, for example, that he disliked the  
• frivolous cares and interference of the surgeons,  
• I would have set his mind at ease upon the subject  
• much sooner.

*Note of Madame de Sillery.*

• I HAVE asked the Duke de Chartres if M. Le-  
• brun had not assisted him in some of his analyses\*.  
• He answered me four times in the negative. I put  
• the same question to the Duke de Montpensier,  
• who immediately confessed that M. Lebrun had as-  
• sisted him in the analyses of Virginia. A moment  
• after the Duke de Chartres came, of his own ac-  
• cord, in tears to tell me that he had not spoken the  
• truth, and that M. Lebrun had assisted him also.  
• I wanted not this confession to be sure of it. They

\* Analyses of theatrical pieces, written after having seen them represented. It was not usual in the education of princes to take them to the play, except at the time of the Carnival, when they were taken to the exhibitions at the fair, or to the *Comedie Françoise*, to see *Don Garbato*, or the *King of Cocagne*. I was much blamed by persons of austere manners for conducting them every ten or twelve days to the exhibition of the chefs d'oeuvres of dramatic composition: they have seen represented in succession all the best pieces that are to be found in the stock list of the *Comedie Françoise*. I required that the next morning they should dictate by turns to M. Lebrun an analyses of the pieces they had seen the night before, and I agreed with M. Lebrun that in these sketches, which were to be brought to me and undergo my revision, he should not assist them.

• have

' have made indeed accurate analyses from plays that  
 ' have been read to them, because I took care that  
 ' they listened attentively; but in the representation  
 ' there are a thousand things that necessarily distract  
 ' the mind, and they will not for some time be able  
 ' of themselves to make analyses of this kind with any  
 ' accuracy. I had once before, as the Journal  
 ' proves, expressly desired M. Lebrun never to as-  
 ' sist the princes *with a single word*: he promised,  
 ' and, as the Journal also proves, broke his promise:  
 ' he gave his word a second time, and a second time  
 ' has he failed to keep it. The result of this is that  
 ' the princes are taught by his example a total disre-  
 ' gard of my express orders, and are also exposed to  
 ' prevarication and falsehood, which actually hap-  
 ' pened. I shall make no reflections upon this sub-  
 ' ject; it is unnecessary. I will only say that I am  
 ' resolved in future never to tolerate a proceeding of  
 ' this kind; and that should any thing similar to it  
 ' occur again, I shall take the most effectual means  
 ' of for ever putting an end to it.'

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Tuesday, 29 August 1786.

**I**T is impossible to feel more pain than I have felt  
 at reading the note of the Marchioness, particularly

as I have given cause for the accusation it contains. I shall certainly never act so as to deserve a similar reproach. I have frankly confessed to the princes how much I was to blame, which is perhaps the way to repair my fault\*.

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Saturday, 28 October 1786.

*Note of Madame de Sillery continued.*

\* FOR a long time I had remarked a great change in the character of the Duke de Chartres. Meanwhile what set me at ease upon the subject was my confidence in these gentlemen and the natural and unembarrassed air of the Abbé Guyot. I was still farther encouraged by his retrospective view inserted in the Journal and the seeming friendship he displayed for the Duke de Chartres, whom two years before he evidently postponed to his brother: I observed, as well as every body else, that the Abbé treated him with particular kindness, frequently took him by the hand, and was perpe-

\* There is little to admire in the *frank* acknowledgement of a fault so positively proved; this frankness never discovered itself in cases of a different nature.

\* tually,

'tually telling me that he was of a good, and natural  
 'disposition. At length I detected the Duke de  
 'Chartres in a piece of scandal and impertinence  
 'with relation to Madame Hennegui. I expressed  
 'upon this fact to the Duke de Chartres, in pre-  
 'sence of his brother, all that I thought best calcu-  
 'lated to inspire him with a becoming horror for  
 'every thing that could be allied to falsehood.  
 'When I had done he suddenly threw himself at my  
 'feet, crying out: *I know that they are ruining me,*  
 '*but I will atone for every thing by my sincerity, and*  
 '*will now acquaint you with things much worse than*  
 '*this, and of which you have not the remotest suspicion.*  
 'I was so much astonished and thunderstruck at this  
 'speech that I could not utter a word. His High-  
 'ness then burst into tears, and made to me the ex-  
 'traordinary confession which follows, in presence of  
 'his brother. I obliged him to repeat it, and have  
 'taken it down from his dictation with the most  
 'scrupulous accuracy.

'His Highness declared that about eighteen  
 'months ago he began, whenever I scolded him,  
 'to complain of me to the Abbé Guyot; that the  
 'Abbé, instead of silencing him on these occasions,  
 'encouraged him in his complaints by saying that I  
 'was in the wrong, and that my *irritable temper*  
 '*caused me to do a thousand absurd things;* that pre-  
 'sently the Abbé allowed himself to speak ill of me  
 'in a more open manner, and that these conversa-  
 'tions became every day more scandalous. This  
 'constantly passed at the Latin lessons before the  
 'Duke de Montpensier, who never joined in the  
 'conversations, but observed a profound silence,  
 'except saying now and then: *Come, come, let us*  
 '*take our lesson.* The Duke de Chartres added,  
 'that

‘ that the time of every lesson was thus occupied in  
‘ speaking ill of me and every body about me, that  
‘ of the three quarters of an hour not one was de-  
‘ voted to study, that even during this short time  
‘ he, the Duke de Chartres, exerted no sort of at-  
‘ tention, and that he did not understand a word of  
‘ Latin. I at length asked him, what ill the Abbé  
‘ had said of me. The principal circumstances the  
‘ Duke enumerated were these—That I had some  
‘ understanding, but that I by no means possessed  
‘ so much as I imagined, and that M. Bonnard was  
‘ infinitely superior to me; that I had an astonish-  
‘ ing degree of pride; that I loved nothing so much  
‘ as flattery and sycophants; that Monseigneur and  
‘ Madame were dazzled by my works, but that  
‘ these works contained an infinite number of things  
‘ which I did not believe; that I wrote my private  
‘ Journal with so much care only because it was  
‘ read by the Duke and Duchess d’Orleans; that I  
‘ lived in solitude and saw only my family and my  
‘ pupils, because I was hated and nobody wished to  
‘ visit me; that my treatment of the Abbé had been  
‘ and was still extremely unjust, particularly in  
‘ wishing to take every thing upon myself and to  
‘ encroach upon his functions; that it is not true  
‘ that the cares I bestow upon the princes are wholly  
‘ disinterested; that it is not true that I receive no  
‘ emolument; that it is equally untrue that I intend  
‘ to withdraw from the society of the world and  
‘ spend the rest of my life at a distance from Paris,  
‘ when the education of the princes shall be finished;  
‘ that this is all artifice and deceit, and that my re-  
‘ solution is to remain; that the Duchess d’Orleans  
‘ has no real confidence in me, and only affects to  
‘ have for the sake of peace. Many things were  
‘ said

' said by the Abbé in a similar spirit respecting all  
 ' that belonged to me : in short, my whole conduct  
 ' was arraigned by him, and I was condemned in  
 ' every thing \*. The Duke de Chartres burst into  
 ' tears as he made this confession, and his brother,  
 ' who was present and in tears, said to every parti-  
 ' cular as it was enumerated : *It is true, nothing can*  
 ' *be more true.* I desire the Abbé to answer immedi-  
 ' ately in the Journal to all these things. He has  
 ' no need either of time or consideration. The an-  
 ' swer I demand (and I have a right to demand it)  
 ' must be clear, positive, direct, article by article,  
 ' and written without a moment's delay in the Jour-  
 ' nal : M. Lebrun will wait for it, and bring it me.

\* It may not be improper to observe that, particularly dur-  
 ing the past four or five months, the Abbe and I had lived upon  
 terms of considerable intimacy. I knew indeed that at heart he  
 had some jealousy, and that my success in the education was a  
 source of displeasure that his reason could not surmount ; but I  
 persuaded myself that he had ceased to hate me ; I felt an esteem  
 for him, and was so confident of his integrity that I would not  
 believe my friends, who were continually repeating to me, that  
 I ought to be on my guard against him, and that he was conti-  
 nually aspersing my character. It is true that, on his part, the  
 Abbe did every thing in his power to deceive me in this respect :  
 he was lavish in protestations of friendship, to which he gave a  
 degree of expression that bordered upon tenderness and sensibi-  
 lity ; he never praised me for any thing relative to the educa-  
 tion, but on other points his encomiums were excessive. I was  
 sensible of their extravagance, but I could not persuade myself  
 that, after holding such language before so many witnesses, it  
 was possible for him to calumniate me in the world. Two days  
 preceding that on which the Duke de Chartres made this strange  
 confession, the Abbe read aloud in my apartment, in presence  
 of eight persons, a tale written by himself and of which I was  
 the heroine. In this little performance he extols *my sensibility* and  
*the goodness of my heart*, and compares me to a *beneficent fairy*, &c.  
 and the very next morning he described me to my pupils as  
*proud, hypocritical and odious.* I have preserved the tale, which  
 is in the hand-writing of its author.

' I have

\* I have written this in less than half an hour, and  
 \* the answer need not take a longer time.—I ought  
 \* to add in this Journal that the two princes have  
 \* also declared, that these conversations had never  
 \* passed in presence of M. Lebrun, *because no one*  
 \* *would have dared to say such things before him,*  
 \* and it was for that reason the time of the Latin  
 \* lessons was chosen, when M. Lebrun was not in  
 \* the apartment. I ought also to add another indis-  
 \* putable truth, and for which I have the same two  
 \* witnesses as have dictated this article: it is, that I  
 \* have never spoken to my pupils of these gentlemen  
 \* but to praise the goodness of their hearts and their  
 \* immaculate probity, to exhort them to confide  
 \* in their preceptors, and cherish for them senti-  
 \* ments of the tenderest principles and the most live-  
 \* ly gratitude. I have never asked the children the  
 \* most trivial question respecting what passed be-  
 \* tween them and these gentlemen, and that for  
 \* two reasons: first, because I thought myself sure  
 \* of being informed of every particular and every  
 \* word by means of the Journal; and secondly, be-  
 \* cause I feared that by interrogating them I might  
 \* excite in the children a suspicion that I had not  
 \* confidence in these gentlemen.—The princes have  
 \* just read this paper, and desire to put their names  
 \* to it in attestation of the perfect accuracy and truth  
 \* of what it contains \*.

\* Signed,

\* DUKE DE CHARTRES.

\* DUKE DE MONT-PENSIER.\*

VOL. II.

G

Saturday,

\* I did not send this long article to the Abbe for reasons  
 which will presently be seen. I had written it in the Journal,  
 which



Saturday, 12.30 o'clock.

AFTER writing the preceding article, I reflected that if I sent this detail to the Abbé, conscious that he had no excuse to assign, he would refuse to answer or even acknowledge that any mention had been made of me: I have therefore simply written the note annexed to this Journal\*. The Abbé sends me an answer in which he confesses two things, the only ones that I consider as of any importance from his mouth. First, that it is true the Duke de Chartres has for a long time been accustomed to complain and speak ill of me at the Latin lessons. Secondly, that the Abbé has not informed me of this, *because no opportunity had offered*, and has not mentioned it to M. Lebrun, as not wishing a *circumstance of this nature to be recorded in the Journal*. The Abbé then, by

which I detained from M. Lebrun till the next day, contenting myself for the present with writing a note to the Abbe Guyot upon a separate piece of paper.

\* This note, as I have observed, was upon a separate piece of paper. I only said in it, that M. de Chartres had informed me that, for eighteen months past, he had passed his Latin lessons in making complaints of me to the Abbe; and without expressing myself in terms of strong resentment, I asked the Abbe how he could think of listening to such complaints, and why he had not informed me of the circumstance either in person or by means of the Journal; and I demanded an immediate answer. From the tone of my note the Abbe was led to think that this was all the Duke had said to me: he flattered himself that the evil was not without remedy, and he answered as is stated above, by a note in his own hand-writing, which I shall be careful to preserve.

his

' his own confession, thought it of great importance.  
 ' In this he was right. But how are we to believe  
 ' that during a period of eighteen months, or even  
 ' supposing it to be only six, he has had no oppor-  
 ' tunity of informing me. He has seen me every  
 ' day; what should have prevented him from tell-  
 ' ing me that he had something of importance to  
 ' communicate respecting the Duke de Chartres?  
 ' Does he not know that this would have been suffi-  
 ' cient to have excited my attention and made me  
 ' anxious to hear him? Beside what should have  
 ' hindered him from writing? He has written page  
 ' after page upon subjects of trivial concern, without  
 ' mentioning a syllable of this matter. How are we  
 ' to believe that he might not have silenced in the  
 ' first instance a child so docile as the Duke de Char-  
 ' tres? Why has this child never said any thing of  
 ' a similar nature to M. Lebrun? Because M. Le-  
 ' brun would not have suffered it. How could the  
 ' Abbé repeat every day before this child that he  
 ' was of a good, an excellent natural disposition? How  
 ' redouble his kindness for him, shew him a thou-  
 ' sand times more friendship than ever, and give so  
 ' favourable an account of him in the Journal\*?  
 ' He is indeed good; the confession he has volun-  
 ' tarily made me proves it, and I will answer for his  
 ' being one day an excellent, an admirable charac-  
 ' ter: but all the efforts of M. Lebrun and myself

\* The Abbé gave every day in the Journal an account of the  
 Latin lessons, and since the period that these lessons had passed  
 in speaking ill of me, the Journal repeated almost constantly  
 this judgment: *Good lesson; excellent Latin lesson, &c.*

might have been ineffectual and vain, if sincerity and remorse had not led the prince to a confession of the truth. I have now nothing farther to demand of the Abbé: it is not to be supposed that he will acknowledge facts of so horrible a nature as those contained in the declaration on the Journal, indisputable as they are. He has made the only confession it would be possible to extort from him. It is enough; of the rest the Duke and Duchefs d'Orleans shall judge. In the meantime I am expressly authorised by them to tell the Abbé not to appear before the children, till he has farther orders, not to set his foot within their apartment, and not to write to them. M. Lebrun is charged with the care of them. The Abbé may save himself the trouble of writing to me, as I shall send his letters back without opening them. He must now address himself to the Duke and Duchefs d'Orleans. The Duke will return on Monday, and will take the earliest opportunity of speaking to the Abbé.

*Reflections on the Abbé Guyot's answer, the original  
of which shall remain in this Journal.*

**T**HEY (*the princes*) have often told me that I was the subject of conversation at Belle Chasse and at Livri, that my conduct was severely criticised and blamed, and that I was not loved\*.

Unjust recrimination, replete with lies and absurdities. The Duke de Montpensier has never said a word; his brother did him this justice from the first moment, and still persists in asserting his innocence. If the child en, or one of the children, told him this, the Abbé either believed it or did not believe it; if he did believe it, how could he have professed before all the world so warm a friendship for me? How, in presence of M. Lebrun and five or six other persons at Livri, could he have shed tears when he spoke of his attachment, expressing himself at the same time in the most affectionate terms? If he did not believe it, why was not this child reprimanded in the severest manner, for a falsehood and calumny of so black a na-

\* The passages printed in Italics are the Abbé's; those marked with inverted commas are my reflections.

‘ture? How on the contrary could the Abbé treat  
 ‘him with additional kindness, and praise him every  
 ‘day and upon all occasions for his excellent cha-  
 ‘racter and disposition? In either case why did he  
 ‘not acquaint me with the circumstance? When I  
 ‘undertook the education of the princes, the Abbé  
 ‘was permitted to remain upon the express condi-  
 ‘tion, for which he pledged his honour both by  
 ‘word of mouth and in writing, *that he would conceal*  
 ‘*nothing from me relative to the children; that he*  
 ‘*would inform me with the most scrupulous accuracy of*  
 ‘*every thing they should say and do in my absence;*  
 ‘which was indeed the sole object of this Journal,  
 ‘and my only reason for instituting it.’

*I constantly told the Duke de Chartres that he ought  
 not to bring me stories of this sort;*

‘Constantly supposes that the stories were fre-  
 ‘quently repeated, and certainly a single word on  
 ‘the part of the Abbé, spoken with sincerity upon  
 ‘the first occasion that offered, would have silenced  
 ‘them for ever. *Ought not to bring me stories of this*  
 ‘*sort.* This expression supposes the stories to be true,  
 ‘and does not blame them on their own account, but  
 ‘as brought to the Abbé. The true and becoming  
 ‘answer would have been, that I was altogether in-  
 ‘capable of speaking ill of one of the instructors of  
 ‘my pupils, and that nothing could be more un-  
 ‘questionable than this, since Monseigneur and Ma-  
 ‘dame would certainly not retain about the persons  
 ‘of their children a man in whom I did not place a  
 ‘confidence. It would have been true and becoming  
 ‘to have said, that the child must have mistaken  
 ‘my words or misapprehended my meaning; and  
 ‘that

“that the Abbé could not doubt of a friendship of  
“which I had given him so many proofs.”

*That it was a proceeding by no means worthy of him ;  
that I certainly did my best to satisfy and please, and  
that I had no doubt of obtaining the success which my  
heart desired; but that in any case I should always de-  
rive consolation from the testimony of my conscience,  
which a man who valued his tranquillity would at all  
times take care to ensure.*

“Who does not feel in all this circumlocution and  
“tautology the unconquerable embarrassment of con-  
“victed dishonesty, desirous of denying its nature,  
“and of artfully softening down what is imputed to  
“it ? Who does not see in these double distilled insi-  
“nuations the most direct complaint, and the most  
“unequivocal censure ? *I should always derive conso-*  
“*lation from the testimony of my conscience.* Do not  
“these words imply that consolation is necessary,  
“and that the success is nothing less than certain ?  
“Do they not insinuate that my conduct is erro-  
“neous, and that my carriage is of a sort by no  
“means calculated to inspire confidence ? Is all this  
“verbosity ; and these unmanly insinuations, a part  
“of the answer that ought to be made to a child who  
“adopts a proceeding by no means worthy of him ?  
“Would it not have been better for the Abbé to  
“have answered simply—*I am obliged by my duty to*  
“*inform the Countess of all your conversation; I have*  
“*passed my word that I would do so, and my situation*  
“*and hers render it peculiarly indispensable: I shall*  
“*record what you have said in the Journal, and if you*  
“*offer at any farther observations upon the same sub-*  
“*ject, they will also be recorded.* I cannot persuade  
“myself that, if the Abbé has thus spoken, the con-  
“versations

‘versations to which allusion is here made would have been often repeated, or in the first instance of any considerable length.’

*In other cases, where the conversation turned upon the paucity of business the Marchioness had left me, and which the Duke de Chartres treated in a jesting way,*

‘In a jesting way! It appears then that the subject was sufficiently familiarized to the Duke, by the persons with whom he was conversing, to enable him to treat it with frolic and jest. Certainly a familiarity like this had never experienced any considerable check, and at the same time the Abbé Cuyot, who was the witness of these abortive jests, at my expence or his own, for that is not clearly expressed, was continually applauding the character, sincerity, and openness of this child.’

*In a jesting way, telling me that he was persuaded I did not know how to comport myself under these new circumstances; I constantly replied,*

‘Constantly! An air of repetition is always uppermost in these facts, and of consequence the jests, such as they were, were frequently made.’

*Replied, that I should be particularly obliged to him to request the Marchioness to be explicit with me upon this subject.*

‘This is indeed a singular commission. The beginning of the sentence led us to expect a grave and severe reprimand; no such thing: all that follows is a request, couching a strange sort of mes-

‘sage,

‘sage, which assuredly was intended to bear the impression of severe irony.’

*Upon this subject, in which case I should no doubt derive benefit from her censures, if they were just, or shew the error in which they were found, if they were otherwise.*

‘This stroke may with propriety be styled a jest worthy of *Tartufe*: the hypocritical humility of the expression but thinly veils the ironical confidence of the speaker. Let me add, that these long discourses sufficiently shew the mutual confidence that prevailed in the conversation. All was quiet disquisition and tranquil dialogue. The Abbé betrays no austerity, no dislike of the topic, but repeats pompous phrases upon the subject without end. He appears to believe every thing that is told him, and when my illiberality is described, he contents himself with wishing that I would make it personal, in order that he might derive benefit from my censures, if they were just, or shew the error in which they were founded, if they were otherwise; and he probably expects, that I should find out this wish by divination, since there is nothing that he appears more anxious to conceal from my discovery.’

*When I take a retrospect of the whole, I am bold to declare that in this critical situation.*

‘Critical! How so? Good sense and integrity would have found no difficulty in it.’

*Critical situation, I have displayed a spirit of liberal justice towards the Marchioness, and the purest moderation in what respects myself. I should indeed have*



*undoubtedly communicated the whole to her at once, if liberty had been given, and opportunity occurred for such communication.*

‘The stupidity of this passage is unparalleled. How is it possible that at Livri, where we dined and supped every day together; at Paris, where we dined together five times a week, the Abbé Guyot should be in want of opportunity or liberty to speak to me? It is true, that with respect to such articles as were material to the education, I required them *to be put in writing*; and the longer my experience has been, the more judicious does this method appear: but I was never ridiculous enough not to admit of an exception from this rule. My inflexibility has only respected the contests that have occurred between these gentlemen and myself; in other respects, I have a thousand times discoursed with them about the children, and heard from their own mouths many particulars relative to their language, their sentiments and their conduct, as this Journal frequently testifies. The phrase will more than once be found.—*I do not enter into particulars upon this article, because I have given a verbal account of it to Madame de Genlis.*’ He would have *communicated the whole to me at once*: and yet eighteen months are elapsed, and not a syllable has been uttered upon the subject. On the contrary, he has every day repeated his eulogium of the Duke de Chartres, he has seen me often in private, he has by his own desire a thousand times conversed with me alone respecting his own affairs, his brother’s, &c. and he has written me a hundred letters, all of enormous length, and not one containing a word of this important article.’

*It*

*It has been only since last winter, pretty much about the time of Lent, that the Duke de Chartres has complained to me of the manner in which the Marchioness treated him. At first I told him that he ought not to suffer it to give him pain.*

*At first! It is very remarkable that the Abbé stops there, and does not tell us what he said in the sequel. That he ought not to suffer it to give him pain, is a mode of expression that is incapable of being interpreted in a good sense. We ought to feel pain, severe pain, when we are justly reprehended; without that no error can be corrected. It is impossible to say to any one that he ought not to suffer a thing to give him pain, unless the thing itself be absurd and unworthy of notice.'*

*That the strong expressions she employed, were no unanswerable proof of her opinion that his dispositions were erroneous and disgraceful.*

*'When we can infer from this jumble of words, except that the Duke was to pay no attention to my reprimands, because I did not know the meaning of what I said?'*

*They only proved the zeal of the Marchioness for his welfare; that it depended upon himself to put an end to what occasioned him so sensible a mortification, by exerting all his diligence in the strict discharge of his duty, and that the more acutely he felt the treatment he received, the greater attention and effort he ought to exert.*

*'Such, even if we should give the most implicit credit to the Abbé, was his mode of repelling the complaints that were made against me; such was at first his language; and most certainly such language*

‘ language at first was calculated to encourage a  
 ‘ repetition of complaint. In spite of the hypocrisy  
 ‘ and falsehood that betray themselves in every  
 ‘ line, the Abbé has not the courage once to affirm  
 ‘ that he asserted my justice, the propriety of my  
 ‘ reprimands, and the discretion of my remarks.  
 ‘ Had he vindicated me in one single instance, it is  
 ‘ to be believed that he would not have told of it ?  
 ‘ He has not even the courage to affirm that he once  
 ‘ told the Duke de Chartres that he was in the  
 ‘ wrong, or that he ought to be persuaded that he  
 ‘ was in the wrong, since I had thought it neces-  
 ‘ sary to rebuke him.’

*I often told him that it was very improper to bring  
 his complaints to me, and that I certainly would put  
 them in the Journal if he continued them.*

‘ If the Abbé said this often, he has as often broke  
 ‘ his word. What an example in every respect  
 ‘ has he been exhibiting to his pupils !’

*Sometimes at the lessons this sort of conversation  
 continued for a long while.*

‘ Observe we have heard the Abbé’s own confes-  
 ‘ sion for this material article.’

*And I did not put an end to them, but by threatening  
 afresh to insert them in the Journal. I did not put my  
 threat into execution because I was unwilling to give  
 them the permanent and unequivocal form that the  
 Journal implied.*

‘ Why not ? Why not publish them in the Jour-  
 ‘ nal de Paris ? The present Journal was peculiarly  
 ‘ adapted for that purpose, since it owed its existence  
 ‘ to motives of a similar nature. But if the Abbé  
 ‘ could

‘ could not bear to think of a Journal, why did not  
‘ he write me a letter upon the subject?’

*It certainly was not a wish to hear the complaints repeated, or a desire to lead to so unpleasant a topic; but a motive of politeness and esteem for the Marchioness, that prevented my having recourse to this expedient.*

‘ As much as to say that the complaints were of  
‘ so heavy a nature, and would have so deeply  
‘ wounded my reputation, that the Abbé, out of  
‘ pure kindness to me, could not bear the thought of  
‘ their being placed upon record. It is indeed impos-  
‘ sible to say whether politeness, frankness, or ho-  
‘ nesty constitute the most leading feature of this con-  
‘ duct.’

*In every thing that passed upon the subject.*

‘ These are the last words of the Abbé Gnyot’s  
‘ reply. The construction implies that there is some-  
‘ thing wanting to complete the sentence; but this  
‘ is all that the Abbé gave to M. Lebrun; and his  
‘ understanding was so confounded, that it is no  
‘ wonder he found himself a little abruptly at the  
‘ end of his reasons.

‘ The conclusion from the whole of this insidious  
‘ paper, evidently a fabrication in every part of its  
‘ detail, is that the Abbé, however cased in the mail  
‘ of hypocrisy and falsehood, was unable, pressed as  
‘ he was for an immediate answer, and ignorant that  
‘ I was mistress of all the particulars, to avoid the  
‘ decisive confession, that for eighteen months past  
‘ the period of the Latin lessons was spent in invectives and complaints against me. His place, our  
‘ reciprocal connection, the word of honour which  
‘ he

' he had given, and the first and most indispensable  
 ' of his duties, commanded him to give me an im-  
 ' mediate account of the whole. What has been  
 ' his actual conduct? He has never uttered a word  
 ' to me upon the subject, and he redoubled his ca-  
 ' resses and eulogiums of the Duke de Chartres,  
 ' precisely from the commencement of that period:  
 ' Abbé Guyot, preceptor to the prince, and ordained  
 ' to the sacred office, has suffered him to commu-  
 ' nicate for the first time in the sacrament of the  
 ' mass, under these circumstances, without repara-  
 ' tion and without penitence. Such are the facts  
 ' that now stand proved under his own hand. After  
 ' this, what faith is to be placed in his denying that  
 ' it was he who excited the complaints of the child,  
 ' and poisoned his mind; his manner of denying it  
 ' proves its truth. The Abbé has always envied  
 ' and hated me; for a time however he observed  
 ' in his conduct towards the children some con-  
 ' straint, and did not begin to display his rancour  
 ' till he had secured his church preferment of twelve  
 ' thousand livres a year: the risk would before have  
 ' been too great. He might by a single word have  
 ' put an eternal stop to these conversations, and by  
 ' his own confession they have continued for more  
 ' than a year, and the Journal has in general given  
 ' a favourable account of the Latin lessons, particu-  
 ' larly during the last six months. These, I believe,  
 ' are proofs as complete as can be desired of the  
 ' wickedness of this man, whose conduct is as de-  
 ' void of penetration as it is contemptible \*. The first  
 ' im-

\* The absurdity of this conduct is indeed inconceivable; but  
 the Abbé, knowing that I never questioned the children respect-  
 ing what passed between them and these gentlemen, knowing  
 that

‘ impulse of my mind was to request the Duke and  
‘ Dukes d’Orleans to forgive the Abbé, and in this  
‘ resolution I have persisted for two days : but they  
‘ are of opinion, that to shew the least indulgence  
‘ in a case of such flagrant deceit and malignity will  
‘ be a pernicious example to their children; and this  
‘ reflection is so just that I am angry with myself  
‘ that it did not immediately occur to me. The  
‘ Journal proves that, had my credulity been less,  
‘ the Abbé’s conduct is precisely what I ought to  
‘ have expected ; a thousand instances are there ap-  
‘ parent of his envy and hatred against me, of his  
‘ insincerity and extreme falsehood, of the narrow-  
‘ ness of his understanding and his extravagant pride,  
‘ of the most limited and erroneous views, and the  
‘ most absurd mode of reasoning. These facts are  
‘ particularly demonstrated in the year 1785 ; and  
‘ whoever shall read this part of the Journal only,  
‘ will perfectly understand the Abbé’s character and  
‘ disposition, and will perhaps be astonished that,  
‘ with the authority I possessed, I extended so far  
‘ my patience, indulgence and credulity. The Ab-  
‘ bé has certainly done no inconsiderable injury to  
‘ my work of education, and I should at present have  
‘ greater reason to rejoice in the success of my ef-  
‘ forts had he possessed the integrity and merit of  
‘ M. Lebrun : but the injury is not irreparable. The  
‘ fault of the Duke de Chartres is a very common

that I was perfectly free from suspicion, and that I imagined every the minutest particular to be recorded in the Journal, never supposed that the Duke de Chartres would have either the fortitude or the sincerity to tell me of his own accord things of this nature.

‘ one ;

' one ; and the confession he has voluntarily made,  
 ' without any interrogation, any suspicion on my  
 ' part, is a proof of generosity, ingenuoufness, and  
 ' an excellent heart. There is not one child in a  
 ' hundred that can resist the pleasure of complaining  
 ' when the person whom he best loves reprimands  
 ' him \*, and that will not, at such a time, readily  
 ' listen to any ill that may be spoken of that per-  
 ' son. My daughters, whose dispositions were so  
 ' amiable, and who certainly loved me with tender-  
 ' ness, were not exempt from this fault ; they have  
 ' a thousand times confessed to me in the course of  
 ' their education, that they had said in their mo-  
 ' ments of chagrin to the femmes de chambre who  
 ' attended them, that I was *unjust, tyrannical*, and  
 ' *extragavantly severe*. It is of importance that  
 ' children should never have about them persons  
 ' who will tolerate such discourse. In the case of  
 ' the Duke de Chartres there was an additional  
 ' temptation, that of being excused from a tiresome  
 ' lesson in a language which he did not like, of be-

\* It is to be remarked, that, particularly in his infancy, I reprimanded the Duke de Chartres much more frequently than the other children, because he had a number of anticks and disagreeable habits, trifling indeed in themselves, but of which I thought it absolutely necessary to break him. Meanwhile, he loved me with sincere affection, for a better heart than his does not exist; and he was truly unhappy when we were upon bad terms. At first the Abbe appeared to pity him, and thus became his confidant in this respect; afterwards he attempted to incense his mind against me, and destroy in him that lively gratitude and natural regard which I never failed to experience. The Abbe did not succeed, but he was listened to by a child of eleven years, whose principles were unformed, and who knew that his complaisance would be rewarded with this account on the Journal: *Excellent Latin lesson*.

ing

ing treated with kindness by the Abbé, and of knowing that I should read a favourable account of him in the Journal. One thing, however, may be said in the Duke's praise, that since the period when these conversations first began, his friendship for the Abbé has very perceptibly diminished; and I have long observed that all his affection and preference, as well as those of his brother, were exclusively turned upon M. Lebrun. It was that he despised the one and esteemed the other. Thus what the Duke de Chartres has done is very excusable, and the manner in which he has repaired it is entitled to commendation; and the conduct of his brother is perhaps unexampled at such an age. The first has committed no fault that need give us any apprehensions as to the future, and the second has displayed for the space of eighteen months a degree of virtue and firmness that would do honour to a youth of fifteen years\*. There is therefore in all this nothing assuredly that could give us pain, but the contrary. What however

\* It is true that M. de Montpensier was reprimanded by me less frequently, because he had more good qualities, and that I gave him fewer things to study, because he had not the astonishing memory of his brother. Beside the Abbé was more anxious to gain the eldest, merely from the consideration of his being the eldest. I can say however, without the fear of contradiction, that the conduct of M. de Montpensier announced at that time all the qualities that at present adorn his character. When I asked him why he had not informed me of these conversations, he replied: *I should have done so had I shared in my brother's fault; but I was unwilling to be my brother's accuser.* I have written an account of all these particulars in my private Journal, but have suppressed them in the printed fragments, because it was then my determination not to speak of these quarrels.

might



\* might have been the consequence if the Duke de  
 \* Chartres had not made this confession! I cannot  
 \* think of it without shuddering. My security in  
 \* this respect was perfect; I should never have dis-  
 \* covered the truth, and the Duke might have been  
 \* corrupted and irretrievably ruined; without taking  
 \* into the account that the princes would never have  
 \* understood a word of the Latin language: but this  
 \* gave the Abbé no concern; he had his answer  
 \* ready: he had continually repeated that I did not  
 \* allow sufficient time for this study, and he would  
 \* have thrown the whole blame upon me alone\*.

\* The following letter was written to me by M. d'Orleans  
 relative to the Abbe Guyot, whom he saw the day after my  
 writing the above article in the Journal.

\* The Abbe is oppressed with grief, is unable to say a word  
 \* in his own vindication, and acknowledges the impropriety and  
 \* injustice of his conduct. He always wished, he says, to act  
 \* otherwise, but was never able. I told him that he must never  
 \* again appear before me or the children, and must give up his  
 \* apartment on Sunday. He replied: *I am then in the most hor-  
 rid disgrace.* He withdrew, his countenance pale as death. I  
 \* have just spoken to M. Lebrun, as was agreed between us. I  
 \* am glad that this affair is at an end; and I hope you will have  
 \* no future cause for chagrin in the education of our children,  
 \* &c.

I have carefully preserved the original of this letter.

*Note*

*Note of M. le Couppey, successor to the Abbé Guyot\*.*

WHEN I had the honour of giving, about two months ago, my first lesson to the princes in the Latin language, I found that they had made very little proficiency, considering the time that appears to have been devoted to this study. I have been obliged to return to the first rudiments of grammar, upon which too much stress cannot be laid when the object is to teach a learned language by the mode of principle and analyses; a method infinitely to be preferred to that of uninstructed and random practice, which has been attempted to be substituted in its room. I then passed to a work that by its nature excludes long periods, which are always embarrassing to a beginner: I speak of the Colloquies of Erasmus, the Latin of which is sufficiently pure

\* M. le Couppey was equally learned both in the Greek and Latin languages, which he taught our pupils with singular zeal and success, and I constantly found in him the most sure and the most delightful society. How happy should I have been had he always occupied the place of the person whom he succeeded!—The world has thought it strange that I did not choose an ecclesiastic to supply the Abbé Guyot: priests were offended and bigots railed at me. But I as little regarded them as I did the atheists and irreligious persons whose resentment I had drawn upon myself by my publications. To say and do what I conceive to be virtuous and useful, will ever be the only rule of my conduct.

without

without being too difficult. For the sake of variety, both as to their studies and as to style, I have thought proper to add to this first author an easy historian, who gives an abridged life of the principal personages of ancient Rome, whose names and exploits are already familiar to the princes. By means of this previous knowledge the meaning of the writer is astonishingly facilitated, and they have nothing to attend to but the words of this new language.

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*Note of Madame de Silfery, 1787.*

MY health has not permitted me to answer sooner an article in the Journal of the sixth of this month. M. Lebrun appears in it to blame the Duke de Chartres for having given me an account of some words that fell from M. Lebrun relative to me. He calls this action by the name of *tale bearing*; it deserves it not in the odious acceptance of that word: the Duke de Chartres simply discharged a duty. Monseigneur and Madame, after the cruel affair of the Abbé Guyot, expressly enjoined him never to suffer any person concerned in the education to speak a word or even the most indirect censure against me, without informing me of it and telling the person chargeable with such indiscretion that he should do so. This has been precisely the conduct of the Duke de Chartres in the present instance, and he is only to blame for  
not

not having immediately said to M. Lebrun that he meant to tell me of it. To be a *tale bearer* is to repeat unnecessarily an imprudent conversation, for the sake of creating dissensions and animosities, without the knowledge of the person cited, and by expressly desiring that he may not be informed of it. It is indispensable that I should know in what manner the persons connected with the education speak of me to my pupils, and that they diminish in no instance, not even in the most trifling things (in important things they cannot) the respect and affection which my pupils owe me. Beside the Duke de Chartres complied with the order of his father, an order for which there was too much reason, from the perfidy of which I had been the object. He was not at all desirous that M. Lebrun should be ignorant of this proceeding; he acted the part neither of a traitor nor of a busy-body; on the contrary, he was faithful to his word, and displayed upon this occasion both integrity and firmness; he has not therefore been a *tale bearer*, he has done what was his duty\*.—M. Lebrun says: *How can it be supposed that I should now have spoken ill of Madame de Sillery, when it is*

\* M. Lebrun, who took it amiss that the Duke de Chartres had informed me of an instance in which my conduct had been censured, allowed himself, a few days after, respecting a jest that I mentioned in confidence before him, secretly to repeat it to the person who was the object of it, and whom it highly offended. For myself, I at this very time laid an injunction on the Duke de Chartres and his brother never in future to inform me of any thing that might be said against me by M. Lebrun or others; adding, that I committed to them the care of defending me on such occasions, &c. These particulars may be seen in the first volume of this publication.

well

‘ well known that I did not speak ill of her upon occasions that have formerly occurred? This is not properly speaking the question; and unless a person should descend to calumny like the Abbé Guyot, I may safely put the speaking ill of me at defiance. But to censure the arrangements I make, is an indiscretion which a man of M. Lebrun’s age and circumspection ought not to allow himself. I will add, that, in the confession made by the Duke de Chartres, respecting the Abbé Guyot, though it be indeed true that he acknowledged M. Lebrun had never spoken ill of me, and that the Abbé had not dared do it in his presence, yet the Duke said at the same time that M. Lebrun very frequently indulged himself in slight animadversions on my conduct both directly and indirectly. I did not record this trivial fault in the Journal, because I did not think it of sufficient moment, and because what I wrote was immediately to be submitted to the inspection of Monseigneur and Madame. Beside, considering the extreme intimacy that subsisted between the Abbé and M. Lebrun, I was not at all astonished at this; I was satisfied with the certainty that M. Lebrun had not been so far seduced as to forget what he owed to me and to his own situation, and I readily excused these trivial errors, which did not lessen the opinion I had ever entertained of M. Lebrun’s integrity and honour. I even thought it right not to mention them, and but for the trifling event that has happened I should always have been silent upon the subject. Meanwhile there is in all this nothing that shall diminish my regard for M. Lebrun, or make me depart from the resolution I formed, when I first  
‘ took

took upon myself the charge of the education, to live upon terms of good understanding with the persons appointed to assist me, to shew upon all occasions the same gentleness and forbearance, and to exhibit marks of sincere friendship to all who shall be disposed to display kindness to me.

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*Saturday, 12 May 1787.*

AT half after six I looked into the Journal, and read with attention the note of the Marchioness. I resume the subject only to assure her that in future she shall never have the smallest reason to reproach me, and that I do not recollect ever having allowed myself in any sense directly or indirectly before our pupils in the Abbé's time, though we sometimes complained to each other when we imagined that we had cause for complaint. I have before frankly acknowledged this, and expressed my regret to the Marchioness: she assured me that it should be buried in oblivion. I count upon her friendship, and trust that I shall merit it by the sincerity and ardour of my attachment.

*Sunday,*

*Sunday, 12 August 1787.*

*Note of Madame de Sillery.*

IN justice to the Duke de Chartres I ought to observe in this place, that he has voluntarily expressed a desire to expend the whole of his ten louis in charitable actions. I told him that he would do well to employ a part of it in that way; but that he might also purchase some trifling things for himself. He has purchased some boxes, one for me, which I have refused, and another for my mother. Of his own accord he gave a louis to the man whom he had ordered to call upon him, and another to an old man in distress, whose two children he also furnished with proper clothing: in fine, he came to me again this morning to tell me that he was inclined to give all he had left to a certain poor woman. I advised him to give her twelve livres, to ask a similar sum of his brother, and we thus collected for this poor woman two louis. These things afford me extreme pleasure; they are the fruit of the sentiments we have taught them, and it is just that M. Lebrun should be informed of this conduct, and partake of my satisfaction.

26 November

26 November 1787.

THE Marchioness has done me the favour to renew her assurances that she would be glad to see me as often as possible, on any of the days of the week without exception, to dinner at Belle Chasse; assuring me at the same time that she should not think herself neglected whenever I might be disposed to dine with any of my acquaintance: on this head she left me at full liberty, satisfied that whether I came oftener or seldomer my attachment would be the same: in this decision she has done no more than justice to my sentiments. She farther added, that as she saw company on Sunday, she should be glad I would come on that day, as an unequivocal proof of the harmony between us. She has directed me to write to her by the appellation of friend, has desired that I would employ that epithet in speaking to her before her pupils, and has kindly approved of my making use before strangers of such expressions as may best convey the respect I feel, and the attachment with which I am penetrated. I acknowledge this condescension with gratitude, and hope she will have reason to be satisfied with my returns\*.

\* I was very much satisfied at that moment, and I wrote upon the Journal assurances of a friendship that I hoped would last for ever. But I soon experienced a repetition of the same reserve and captiousness.



Monday, 9 June 1788.

Note of Madame de Sillery.

I HAVE just been reading the Journal, and I see with extreme surprise a very bitter complaint on the part of M. Lebrun, dated 3 June. M. Lebrun says that for twelve-months past I have *treated him ill*. I do not like these vague accusations; they remind me too much of the Abbé Guyot. In what do I treat M. Lebrun ill? I dine here with no one but himself and the children: without treating him ill I might dine *alone* with them, which would be agreeable to the etiquette that has always been observed. Without treating him ill I might invite other persons to this table; but I admit no one else. Beside I behave at all times to M. Lebrun with uniform civility and kindness; for a year I have never spoken to him but to say obliging things, and there has not been the shadow of any misunderstanding or asperity. Let us not revive past bickerings; we live in peace, let us continue thus. I have reason to praise, in every respect, the estimable conduct of M. Lebrun, and his vigilant cares: it is a justice that I am eager and delighted to render him upon all occasions. He discharges his duty towards the princes with as much punctuality as zeal and understanding; we have had neither quarrels, nor ill humour, nor disputes. What is he desirous of more? That we should live upon terms of greater intimacy? I will frankly tell him that our characters and modes of thinking stand in the way of this. Our respective situations

ations are another obstacle, and I observe this intimacy with no person concerned in the education. I have a real esteem and considerable friendship for M. Lebrun, and I feel a sincere and lively interest in whatever relates to him; but he is too little communicative, he has a certain reserve and captiousness too much in contrast with my character for intimacy ever to exist between us. To endear any one to me, simplicity, extreme frankness, and acute sensibility are indispensable. M. Lebrun has all the virtues that I esteem and admire: but he is deficient in certain qualities that can alone attract me, place me at my ease and inspire my confidence. When he shall complain of me again in the Journal, I beg that he will not make use of vague expressions, but relate facts: Indefinite accusations are always insidious; when we accuse a person of a wrong we ought to adduce proofs. For my own part I do not accuse M. Lebrun: I have nothing but encomiums to bestow on his virtuous and immaculate conduct: one thing however I could desire of him, and that is, that he would recollect the particulars of my behaviour and his since the period that our acquaintance commenced, and that he would be as just towards me as I am towards him \*.

Tuesday, 10 June 1788.

Note of Madame de Sillery.

I SPEAK all that I think and all that I feel to those whom I love; between us therefore the party

\* To this M. Lebrun wrote in the Journal a very pleasing answer: he renewed his protestations of gratitude and friendship, in which I once more believed.

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could

could never be equal: *circumspection, prudence and dissimulation*, I conceive to be crimes in friendship; I wish to be paid in the coin I can give, particularly as there is sufficient simplicity and I will venture to say excellence in my character, for a person to tell me all his thoughts without the risk of inconvenience. This ingenuously is what keeps me at a distance from you, and the obstacle appears to me to be insurmountable, as it results from the nature of our characters. In the mean time, what you have written has sensibly touched and even softened my heart, an effect that was the more readily produced from the friendship which I have ever had, and ever shall have for you, in spite of the incongruity of our dispositions. But can I open my heart, this heart so disposed to confidence, so full of sincerity, to the man who never opens his more than half, and who has a thousand petty cautions and reserves? I speak to you as if you saw my soul unveiled: consider this with your usual perspicacity, and you will possibly be at no loss to understand the reasons which I assign to you, without parade, but with the purest and most inviolable sincerity. When you write to me in this agreeable and charming manner, it makes a lively impression on me, and I conceive that the intimacy of which you seem so desirous and which would be so pleasing to me, is about to take place; but afterwards, when I observe, even in the minutest trifles, your coldness, circumspection, &c. my heart despairs.—In spite of all this, be assured that the smallest proof of your friendship will ever be esteemed and valued by me, and that I shall at all times feel an active interest in your welfare and happiness.—Good night, my friend; for if the closest intimacy cannot subsist between

as,

“us, my heart will at least always place you in the  
“rank of its friends whenever you shall shew me  
“any marks of sensibility. . . . .

“Our mutual misfortune proceeds from a false cal-  
“culation that you have made. Placed here as my  
“friend; you might, by an intimate union and al-  
“liance with me (I will speak it without circumlo-  
“cution, for I hate false modesty), have merited  
“and acquired a friend worthy of you, and at the  
“same time considerable honour. But you have  
“been desirous of keeping fair with every body;  
“you imagined that by giving me an insight into  
“the characters; by acquainting me with the neg-  
“ligences of the masters and the faults of the do-  
“mestics, you should act the part of an informer.  
“From your Journal one would suppose that you  
“had never seen a master give a lesson negligently,  
“&c. for not an instance of this kind is recorded.  
“Meanwhile I see myself the very reverse, and  
“certainly there is more restraint when I am present  
“than before you. There are defects in my cha-  
“racter, I am as quick and rapid in action as a girl  
“of fifteen. I am impatient, and easily excited to  
“warmth of expression; but I am not wanting ei-  
“ther in justice, indulgence, or kindness; friend-  
“ship and mildness have the utmost power over me;  
“I am incapable of hatred and revenge, and always  
“disposed to hear reason. In fine, it is certain that  
“in educating these children I have but one end in  
“view, that of doing good; that I am actuated  
“neither by interest, nor caprice, nor contrariety;  
“that the good of the education is the only motive  
“that influences me. You ought to have imbibed

‘ all my sentiments, and adopted all my plans, relative to our common enterprize, to have acted as if we had been one and the same person, and had in this respect nothing to conceal from each other. Is a father, who tells the mother of the family every thing that he sees and discovers in the house, an informer? A common interest, particularly when that interest is of an elevated and sacred order, admits of no reserve between the persons concerned in it. Such should have been our conduct, and how greatly would the education have gained by it ! . . . . .

‘ What is done cannot be recalled; let us forget the past. We have still four years to live together, and those the most important of the education. If these reflections penetrate and work conviction in you, all may yet be repaired. Give me your friendship, your unreserved confidence, feel for our enterprize the same ardour as I do, abjure for ever all unworthy caution and circumspection, and see only the children and a friend whom you may attach to you by the tenderest of all ties \*.’

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*Tuesday, 18 November 1788.*

THE elder prince has no money; he has remitted all that I had advanced him to M. Etienne; I suspect for whom, but this reserve towards me I see with pain.

\* This produced no change in the sentiments of M. Lebrun; and I was at last convinced that his heart was one of those which are so inaccessible to friendship, that no conduct and no kindness can win them.

*Note*

*Note of Madame de Sillery.*

• I DO not understand this *pain*. The money is  
 • applied to the relief of a person in distress, of whom  
 • M. Lebrun has no knowledge: it is with grief  
 • and uneasiness that he receives an alms, and as he  
 • knows M. Erienne and not M. Lebrun, he would  
 • be mortified if the latter were admitted into his se-  
 • cret. It is strange that M. Lebrun should desire  
 • to be let into a secret of this sort. Formerly Abbé  
 • Guyot had acquaintance with a man who stood in  
 • need of relief; he requested me to permit the  
 • princes to succour him, and I consented; he was  
 • willing to have told me the name of his unfortunate  
 • friend, but I stopped him; the distressed person  
 • had confided his necessities to him and not to me."

Tuesday, 22 September 1789.

*Note of Madame de Sillery.*

• I CANNOT guess why M. Lebrun expresses  
 • himself thus: *My task would be too severe, if the*  
 • *Countess should take for granted, in disputes between*  
 • *the Duke de Chartres and me, that I am in the*  
 • *wrong*. I venture to affirm that this is infinitely  
 • unjust, as the Journal indeed proves. I have fre-  
 • quently remonstrated with M. Lebrun in the Jour-  
 • nal, respecting things which I have not approved  
 • in him; but there is no instance to be found of my  
 H 4 ever

' ever having hesitated to condemn the princes, the  
 ' moment M. Lebrun complained of them; and I  
 ' have continually punished them, and that in the  
 ' severest manner, on such occasions. I am sorry  
 ' that M. Lebrun should appear to be tired of what  
 ' he calls his *task*; and in my opinion the sentiment  
 ' he ought to entertain towards these amiable chil-  
 ' dren might have dictated to him, in the room of  
 ' this word, a more just and becoming expression.  
 ' I flatter myself that a little reflection will dissipate  
 ' this momentary ill-humour. In the article of yester-  
 ' day M. Lebrun says, that the Duke de Chartres  
 ' has a habit of answering him in an improper man-  
 ' ner; and of frequently resisting his orders. He  
 ' will permit me to attribute this reproach to a sud-  
 ' den impulse of anger, since, had it been true, these  
 ' improprieties would have been stated in the Jour-  
 ' nal; and we need only look into it to be convinced;  
 ' that, for seven or eight months past, no com-  
 ' plaint of this kind has been made, except against  
 ' the Duke de Montpensier. Though I condemn  
 ' the Duke de Chartres for having read seven mi-  
 ' nutes longer than M. Lebrun wished, yet I con-  
 ' ceive it to be a fault which we ought to pardon in  
 ' consideration of his habitual goodness and docility;  
 ' and I dare answer for him that it will not happen  
 ' again.'

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23 September 1789.

*Note of Madame de Sillery.*

' **I REPRIMANDED** the Duke de Chartres yester-  
 ' day evening upon the subject of the complaint  
 ' M. Lebrun

‘ M. Lebrun had made against him. He acknow-  
 ‘ ledged, with his usual frankness, that he acted  
 ‘ improperly in continuing to read a few minutes  
 ‘ longer than was agreeable to M. Lebrun; but he  
 ‘ said, at the same time, that M. Lebrun was mis-  
 ‘ taken in supposing it to be *seven or eight* minutes,  
 ‘ and that it was not more than four; that he read  
 ‘ standing before the fire, opposite to the clock; that  
 ‘ M. Lebrun was in bed, was unable to see the  
 ‘ clock, and could therefore only guess at this short  
 ‘ space of time; but that the *exact* truth was four  
 ‘ minutes\*. He added, that as to the reproach of  
 ‘ M. Lebrun, that he frequently answered him in an  
 ‘ improper manner and refused to do immediately  
 ‘ what he was desired, the very reverse was proved  
 ‘ by the Journal itself; which is true. In short, he  
 ‘ assured me that his answers had been free from pet-  
 ‘ tishness or warmth; and he requested me to send  
 ‘ for M. Lebrun, that he might say these things to  
 ‘ his face. I replied that there was no necessity of  
 ‘ putting M. Lebrun to inconvenience for such tri-  
 ‘ fles. He promised me that he would redouble his  
 ‘ efforts to satisfy M. Lebrun, and I assured him that  
 ‘ I should otherwise not be satisfied myself.’

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Monday, 5 October 1789.

THE princes set off at eleven o'clock, and we  
 overtook them near the Hôtel des Menus. M. My-  
 ris and Biozat endeavoured to procure places for them

\* He had employed those few spare moments in reading the  
 Journals which gave an account of the proceedings of the Na-  
 tional Assembly.



in the gallery, not being able to succeed in the tribune of the *Suppleans*. The sitting was tumultuous, and we left the assembly before half after two in consequence of an order from the Duke d'Orleans, who sent a messenger to tell us to depart immediately, and to go by way of Saint Cloud, on account of an immense multitude who were about to set off from Paris for Versailles. We arrived at Passy at a quarter after three. The princes went up stairs to their friend, who appeared to have waited dinner for them, as it was served up instantly\*.

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*Saturday, 5 December 1789.*

*Note of Madame de Sillery.*

WHEN the marriage of Mademoiselle was agreed upon†, I was informed that it was the request of the Count d'Artois, that no persons of the male sex should any longer be admitted to her table, a custom that had always been observed respecting every princess immediately after her presentation. I mentioned it to M. Lebrun, who was excluded by this regulation, as well as my sons in law and every one else. As soon as this marriage contract was dissolved, I reformed this etiquette, which took from me every opportunity of seeing M. Lebrun in winter. He replied very coldly to me upon this head in the summer, and was loath to dine at Belle Chasse notwithstanding my re-

\* I have inserted this article because it was asserted in the anonymous depositions of the Chatelet against M. d'Orleans, that I this day conducted the children to the assembly, &c.

† With M. d'Angoulême, eldest son of M. d'Artois.

peated

peated invitations. In the country I requested him to join us in various parties, which he refused, as well to accompany us to Ranelagh, as to dine with us at Madrid, &c. And since my return here he has not once thought proper to come to dinner. It is not then my fault if he is ignorant at the time of a thousand things that happen in my intercourse with my pupils, since we pass nine hours every day together without seeing him or knowing where he is.

Friday, 29 January 1790.

*Note of Madame de Sillery.*

M. LEBRUN has observed in the Journal of to-day, that the Duke d'Orleans excepts from the imposition of *the fourth penny* all the salaries that relate to the education. He ought to have added that fourteen days before he had given positive orders to exact it; that his orders in this respect had been signified by M. Gally to the persons concerned; and that I, in consequence, wrote to the Duke d'Orleans, remonstrating against this regulation; and entreating him to revoke it; finally, that through the medium of M. de la Wastine, he had consented to my request, having already so far complied as not to suspend the regular payments.

22 June 1790.

*Note of Madame de Sillery.*

AS by knowing how to swim a person may save his own life and the life of another, there is no exercise

'ercise of more importance. I am therefore very  
 'desirous that the children should go to swim two or  
 'three times a week, which may easily be contrived  
 'without inroaching upon their hours of study. I  
 'shall hire two apartments at Herbiay, where, af-  
 'ter taking an early supper, they shall go and sleep  
 'on the nights preceding their days of bathing.  
 'These evening excursions may serve in lieu of one  
 'of their airings, and as they will have the next day  
 'only to return, instead of going and returning, they  
 'may be here in good time. I request they may be  
 'taught *how to save the life of a person in danger*, that  
 'is to say, let some one, who has learned to swim,  
 'throw himself into the water, as if he were igno-  
 'rant of this art, and let the princes be taught what  
 'measures to take in order to bring him safe on  
 'shore, &c.\*

*Tuesday, 28 September 1790.*

*Nota of Madame de Sillery.*

• **H**AVING been in the country for some days  
 'past, I have had no opportunity of writing in the  
 'Journal: I now reply to M. Lebrun. He did not  
 'inform M. d'Orleans of the contents of the letter  
 'which I requested M. Lebrun to sign†: when I  
 'shewed

• This they have been taught, and their skill in it is perfect.

† The object of this letter was to refute certain calumnies,  
 respecting M. de Chartres and me, inserted in the proceedings  
 of the Chatelet against M. d'Orleans. M. Digoine, one of the  
 witnesses, had said that I was present with M. de Chartres and  
 M. de Montpensier at the sitting of 5 October, which was not  
 true: it was M. Lebrun who accompanied them; I staid a  
 Passy.

shewed M. d'Orleans this letter, the proceeding appeared to him, as it really is, wholly incomprehensible. I only requested M. Lebrun to bear witness to the exact truth, to exculpate me from an odious suspicion, and to contradict a formal and injurious imputation, that the house in which I presided was a place of rendezvous for deputies of the assembly, &c. I also requested him to contradict a shocking expression falsely attributed to M. de Chartres, which M. Lebrun alone could do, as he was with him, and I was not\*. To this M. Le-

Paffy. In the same deposition it was affirmed in so many words, that I had said at this sitting a very inconsiderate thing; and an absurd expression was attributed to M. de Chartres, addressed, it was said, to M. de Barbantane, who was supposed to be by his side; whereas they were at a considerable distance from each other, and not a word passed between them. It was also by other witnesses pretended that they had been informed for certain, that I held meetings of deputies at Paffy; though the truth was, and though several servants of M. de Bouslainvillers who remained in the house (the porter, his wife, and others, deposed, that during all the time that I was at Paffy I did not see a single deputy, except the Duke d'Orleans, M. de Sillery, who came there only three or four times, and M. de la Touche, chancellor to M. d'Orleans, who came only once. At Paffy indeed, as in every other country retreat in which we passed the summer, I received no visits but from my own relations; and this year, without exception, I saw nobody but the persons above named, Madame d'Orleans, my daughter, her husband, my brother, and the different masters employed in the education. Such were the facts which I entreated M. Lebrun to certify, because he knew better than any other person the exact truth. I sent him a letter ready written in order that he might put his name to it, and get it inserted without delay in the newspapers. This letter contained no reflection favourable to myself, but simply a detail of facts.

\* M. de Barbantane, without any kind of entreaty, has since rendered this homage to truth. The expression attributed to M. de Chartres was as follows: *that he should not be sorry if all the aristocrats were hanged.* It is known that, while in garrison at Vendome, he saved, at the peril of his own life, that of two priests, aristocrats, whom the people were desirous of hanging.

brun

'brun was not ashamed to answer, *that he could not think of appearing in print, and that his repugnance to this was stronger than his desire to oblige me.*  
 'Such was the only reason he assigned for refusing to bear testimony to the truth, when he might have exculpated me from a very heinous and false accusation! He condescended to add, that if he were summoned before a court of justice, he *would not hesitate* to give the evidence I demanded.  
 'What astonishing generosity! Beside I might compel him to this, as I have the Journal in my possession, where the fact is recorded in his own handwriting. He concluded with saying, that I might write this letter myself. I doubted the possibility of this; but it was much more natural and fitting that M. Lebrun should have written it, nor was there any other way of refuting the calumny relative to M. de Chartres, which ought to have induced M. Lebrun to propose this of his own accord, without any application from me. I can readily conceive that M. Lebrun might feel an *aversion to appearing as an author in print*; but literature was not the question, he had simply to relate a positive fact, and the object of *his aversion* was an act of probity, that of doing homage to truth\*.'

\* I should not have made public M. Lebrun's conduct on this occasion, if my pupils had been ignorant of it. But they advised me themselves to prevail on M. Lebrun to contradict these imputations, which might have been done with more propriety and effect by him than by me; and the letter which I wrote for M. Lebrun to sign, was delivered to him by M. de Montpensier, who was therefore first acquainted with his direct and positive refusal.

*Monday,*

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*Monday, 25 April 1791.*

**A**BOUT ten o'clock in the evening I found Messieurs de Montpensier and de Beaujollois at the gate of the convent; they were come down and waiting for the carriage, having staid no longer than was necessary in order to bring away with them M. Mirys, whom I had set down there. During the way home there was not a word uttered; our two pupils appeared full of grief, a feeling naturally to be expected, and in which we sympathised with them\*.

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*Tuesday, 26 April 1791.*

**I** WENT away with these gentlemen with an intention to return at five. Messieurs de Montpensier and de Beaujollois will be glad to spend that time with their sister, who will not be informed till her return, about eleven, of the loss she has sustained, at which time M. d'Orleans will place her in the hands of Madame Topin. I went to Belle Chasse at five, having met the footman upon my road, whom our pupils had sent to desire me not to come for them as usual, because they could not quit their sister, respecting whose situation they were very apprehensive, till after supper. I was charmed with this testimony of fraternal affection, though it was no more than what I expected.

At three quarters after nine our pupils were ready for me, and we returned together, they three,

\* I had given in my resignation in consequence of the demand of M. d'Orleans, and I departed the next morning.

M. de

M. de Brulart and myself. The situation of Mademoiselle d'Orleans is painful, and the revolution of health she has undergone will demand particular attention: M. Couad \* passes the night with her. The conversation turned entirely upon the alarm conceived upon her account, and in which, no doubt, Madame de Brulart † deeply sympathises. M. d'Orleans passed part of the day with her and his other children. M. de Chartres, after having set us down at the Palais Royal, from whence M. de Brulart wrote a letter, went with that gentleman to the house of M. de Valence. The princes confessed themselves and performed their devotions, previously to which I had seen tears in the eyes of M. de Montpensier; they afterwards flowed with anguish and in great abundance, having been restrained during the day from consideration for his sister. I considered this burst of passion as a salutary crisis, and therefore, far from seeking to interrupt it, spoke to him only of the loss they had sustained, and the just regret they conceived. Their toilette and going to bed were at eleven. M. de Chartres did not come in till about one, and went to bed about a quarter of an hour after, giving previous orders for his valet to come to him at half after five.

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*Monday, 2 May 1791.*

**M.** D'ORLEANS sent for me for the purpose of telling me, that he had informed his children that it was his wish that they should resume their ordinary avocations, as he thought it absolutely necessary for

\* A skilful surgeon and very excellent physician.

† I had quitted the name of Sillery since the decree abolishing names derived from estates.

his

his sister to remove as much as possible every circumstance that might feed her grief, or prolong her frequent indispositions, which could only be remedied by dissipating her mind.

About nine we set out for Belle Chasse, where we were present at an alarming attack of Mademoiselle, who had a very bad day. Messieurs de Chartres and de Beaujollois supped there, and I returned to the Palais Royal at ten with the latter. His two brothers did not come home till a quarter after eleven, and were deeply affected with the situation of their sister.

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*Tuesday, 3 May 1791.*

ON my arrival at Belle Chasse about nine o'clock, I found Mademoiselle just recovering from an attack, after which she came down into the garden. . . . . Mademoiselle has had four returns of her indisposition in the course of the day. . . . .

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*Wednesday, 4 May 1791.*

MADemoisELLE has had four returns of her indisposition in the course of the day. . . . .

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*Thursday, 5 May 1791.*

ABOUT twelve o'clock our pupils were employed in writing; M. de Montpensier a letter to their friend,



friend, M. de Beanjollois an answer to Madame, who with reason complains that she was not first informed by him of having made his first communion. If I had read his preceding letters, I should have been to blame in this; but I never read what he writes to his papa and mama, unless he shews it of his own accord. Their minds have been so full for ten days past of their sister, and the state of her health, that this act of respect and duty escaped his memory\*.

At five o'clock, when I arrived at Belle Chasse, I witnessed a new attack of Mademoiselle.

At a quarter before nine we set off for Belle Chasse, and took with us Messieurs Aylon and Couad, as yesterday. We were informed that Mademoiselle had had many attacks in the course of the day.

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*Sunday, 8 May 1791.*

**M**ADEMOISELLE had a new attack this morning at church: during the rest of the day she has been better.

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*Monday, 9 May 1791.*

**M**ADEMOISELLE continues better; the hope of seeing her friend has contributed to her amendment†.

*Thursday,*

\* It would not however have escaped mine had I been with him, though I never read the letters they received from M. and Madame d'Orleans.

† Contributed is not the proper expression as M. Lebrun well knew that my departure was the sole cause of her lamentable situation.

*Thursday, 12 May 1791.*

UPON our arrival at Belle Chasse we found the whole house in joy at the news of Madame de Brulart's return, who was expected in an hour or two. I immediately penetrated the motive of the sudden departure of Messieurs de Chartres and de Montpensier, and where they were gone †.

Madame de Brulart arrived at eleven o'clock, without being announced; she quitted her carriage at the end of the street. Mademoiselle flew into her arms and experienced another return of her disorder, which will assuredly be the last. Her ecstasy was the cause of it; we were not much alarmed, and it was of shorter duration than the preceding ones. Madame de Brulart was deeply affected, she wept, and the demonstrations of attachment and satisfaction visible in the persons who surrounded her were not lost upon her heart ‡.

tuation. This situation grew so alarming, that on the thirteenth day M. d'Orléans resolved to give her hopes of my return, and from that moment the returns of her indisposition diminished.

† They had set out to meet me, the instant they were informed by a courier that I was on the road, without consulting any person, or taking time to inform M. Lebrun.

‡ This return of her indisposition, of which M. Lebrun speaks, unfortunately was not the last. She had suffered so much that her nerves were for a long time affected, and at the moment of my writing this [15 July] her health is far from being perfectly re-established.

*End of the Fragments from the Journal of M. Lebrun.*

*Reflections*

*Reflections on the Journals.*

FROM the foregoing Journals what I have attempted to prove is, I trust, apparent. 1. That my chief care has been to fill the minds of my pupils with excellent principles, and my sole object to render them virtuous. 2. That I have never employed the authority confided to me but for the good of the education; and that I have from my heart been desirous of obtaining the friendship of my coadjutors; that I have for their sakes abolished every etiquette likely to diminish the agreeableness of their situations; have rendered them all the services which depended on myself; have anxiously wished them to be respected and loved by our pupils, whom I have severely punished for every failure of obedience; have excused and forgotten a thousand instances of injustice of which I was the object, pardoning without reluctance, jealousy, hatred, and even ingratitude; always sincere, and of consequence always credulous, unable to doubt the truth of a promise and protestation of attachment, and restoring all my confidence, and all my friendship upon every accommodation. 3. That the contradictions, the bickerings, the eternal quarrels and reconciliations that took place, have occupied a considerable portion of time, and prevented me from executing many plans which I had formed relative to my pupils: in fine, that the domestic troubles, the envy of which I was the object, the chagrin that was felt at being under the directions of a woman, and particularly the rooted and invincible enmity of the Abbé Guyot, have proved greatly injurious to the education.

cation. My pupils, so dear to me, have not come from my hands as perfect as they might have been, had my efforts been better seconded; their knowledge and talents would certainly in that case have been greater: but, if my vanity be mortified and afflicted, my heart derives comfort from the consideration that no education could have inspired them with better principles, with juster ideas, with more elevated and sensible souls. One has quitted me at seventeen, and the other at sixteen years; but, notwithstanding their extreme youth and inexperience, I am sure that their conduct will be always spotless and pure, and I feel the delightful certainty of having given two virtuous citizens to my country. The revolution has done more for them than my cares. The grand interests which have occupied us since that memorable period, by fixing all their attention, have suddenly raised them above a state of infancy, and the frivolous thoughts of youth; at sight of their compatriots shaking off an ignominious yoke, and assuming the dignity of man unfettered and free, their infant hearts have felt the inspiration of that legitimate pride, the best preservative against petty pretensions and puerile vanity; in public events they have found the most striking and the most useful lessons; our new laws have completely sanctified in their eyes all the principles of morality; in short, patriotism, the sublimest of all sentiments, has been the first and only passion that has hitherto fired their minds; and the first oath which their lips have uttered has been to support the constitution, to obey the laws, and to love and defend their country. In the age of candour and innocence, when all strong impressions leave indelible traces, they have seen the grandest of all spectacles, they have been penetrated with the purest and noblest sentiments

that

—, and have ac-  
 reason and expe-  
*Reflections on the* order of things, twenty  
 at them. I might have

FROM the foregoing July 1789: My chil-  
 tempted to prove it. A volume opens before  
 chief care has been our books; it will know how to  
 with excellent imaginations, your eyes, and your  
 der them with it, listen to it, and, to judge of it  
 the author call to mind the principles you have re-  
 educative and consult those guides which will never  
 firm you, religion, humanity, reason, and con-  
 I cannot conclude this article without dis-  
 a duty which justice demands of me. I  
 have complained of M. Lebrun, and, desirous as  
 was of giving an exact and faithful account of my  
 conduct, it was impossible to avoid it: he has failed  
 in gratitude and justice towards me; from the mo-  
 ment of my appointing him to an office in the edu-  
 cation, he sacrificed me to a man of a contemptible  
 character, who hated me; he began with listen-  
 ing to his complaints, and presently he caught his  
 unjust pretensions, his peevishness and his animosity:  
 but this was the effect of weakness and not of depra-  
 vity. Wholly devoted to my duties and occupations,  
 continually shut up with my pupils, or alone in my  
 apartment, I could not give to the persons associated  
 with me sufficient time to form between us a true  
 intimacy: they passed their lives together; and  
 M. Lebrun, certain that I was incapable of an act  
 of injustice, preferred the friendship of the precep-  
 tor to mine, because it was more necessary to his  
 amusement, and the agreeable passing of his time,  
 particularly in the solitude in which we lived in our  
 retreat for seven months of the year. I do confess that  
 I frequently allowed myself during our discussions  
 in

**also**

\* Discourse on the Education of the Dauphin.

also to add, that, in the faithful friendship of the rest of the preceptors, and the masters in general, I have found a very valuable compensation for the bickerings and contradictions I have experienced.

Before I finish my account of the Journals of Education, I have to speak of two other performances of this kind, made by different persons, in which also I wrote various notes and remarks. I have already observed that the education of M. de Beaujollois was distinct from that of his brothers: the disproportion of age not permitting him to follow the same studies, he was at first confided to the care of an Italian Abbé, who kept in that language a Journal of the manner in which he employed his mornings; but this Journal was written without the least care or accuracy, and contains only some irregular fragments. Since the retreat of the Italian Abbé, it has been continued by a valet de chambre, a man of merit, who has acquitted himself in a perfectly satisfactory manner for the space of five years, and till the period that I was obliged to renounce the pleasure of directing the education of M. de Beaujollois, about three months ago. Of this Journal I have many volumes. The last of which it is necessary for me to speak, was made at Belle Chasse by Mademoiselle Rime, femme de chambre of Mademoiselle d'Orleans. This Journal contains, 1. The most circumstantial detail of all that Mademoiselle d'Orleans said and did before I rose in the morning, and during such hours of the day as she did not spend with me. 2. The opinions of the different masters respecting all the lessons given at Belle Chasse, not excepting even those at which I was present. Every day, at the conclusion of each lesson that was given, either to Mademoiselle or her brothers,

brothers, the master wrote in this book his opinion, with the reasons on which it was founded, of the manner in which it had been received by the pupils, and signed the article with his name. As I am anxious to prove that I did not resume the care of Mademoiselle d'Orléans, but because her health was in the most alarming state, I shall copy some passages from this Journal, which is written with equal accuracy and simplicity. It was agreed, after my retreat, that the plan of education I had laid down should still be pursued: Mademoiselle Rime therefore continued the Journal. My extracts will be taken solely from that part of the work, written from the evening preceding the day of my departure to that of my return.

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FRAGMENTS FROM THE JOURNAL OF  
MADMOISELLE RIME.

*Monday, 25 April 1791.*

AT half past nine in the evening Mademoiselle went to Madame de Brulart's apartment, and returned in an hour. A moment after a servant came to me for orange-flower water for Madame de Brulart, at which Mademoiselle was very uneasy, supposing her friend \* to be unwell. I did every thing in my power to tranquillize her, assuring her that her friend frequently took orange-flower water at that hour, without being indisposed. Mademoiselle said her prayers and went to bed, having previously begged me to let her

\* The name by which I am called by Mademoiselle d'Orléans.



know when her friend should be alone. She was shortly after seized with convulsions? I gave her some orange-flower water, notwithstanding which she fainted †; I then made her inhale some four-thieves-vinegar, which brought her to herself. I asked her the cause of her uneasiness, to which she only replied, that she wished to go to sleep; but she did not sleep till Madame de Brulart came to speak to and embrace her. This visit perfectly re-established the tranquillity of her mind, and her sleep was undisturbed for the rest of the night.

*Tuesday, 26 April 1791.*

MADemoISELLE went to the baths at eight o'clock . . . then with the young ladies to the Tuileries . . . and afterwards to make some purchases at the shops. Mademoiselle de S\*\*\* proposed that they should return to the Tuileries, and to induce Mademoiselle to comply, gave her false information relative to the hour, as she enquired whether it was near the time when her friend had desired her to return home . . . They arrived at Belle Chasse at half past eleven. Mademoiselle was in high spirits, and eager to carry to her friend the purchases she had made for her, when M. d'Orleans met her, and, having led her into the hall, informed her at full of the melancholy intelligence. Its effect was violent and alarming; it seemed to sink into her heart; she was seized with strong convulsions, sobbed so as to be almost stifled, and could get no relief by tears.

† It has been seen by my Journal that she had some confused idea of our separation.

All her household sensibly partook of her grief, which, though it appeared perfectly just, was to us exceedingly afflicting. To-day Mademoiselle also saw M. and Madame de Valencé and M. de Brulart: every new comer, and particularly those who were most connected with and attached to her friend, renewed her pain, and her convulsions and trembling of nerves recurred continually. The arrival of M. de Chartres, who had just seen her friend, produced a very visible effect \* . . .

At ten, when she went to bed, she was in very low spirits, and seemed to have no inclination to sleep. M. de Couad had ordered, that for that night, as she must have been very much fatigued with anxiety and grief, a hair mattress should be put on the bed, which when she saw, she desired might be taken away, assuring us that, if she should be disposed to sleep, the mattress would prevent her. But by the persuasion of M. de Brulart and her brothers, she suffered it to remain. She desired that the bed of Mademoiselle de S\*\*\* might be placed near hers: mine was as usual in the chamber, and M. Couad had one prepared for him in the dining-room. Mademoiselle passed a very restless night; she had two convulsions, and once she fainted: M. Couad prevailed upon her to take a medicine. The whole night till six o'clock, when Mademoiselle wished to rise, was spent in continual tears and sobbings, except during the short time that he slept, which, at the utmost, did not exceed an hour and a half. When she rose, she went by the direction of M. Couad to the bath.

\* He had escorted me as far as Bernis.

† Mademoiselle slept upon the bare ground in the same manner as her brothers.

*The relation of the following days affords little other than a repetition of the same accounts, except that on Sunday the first of May Mademoiselle went to mass, and returned home in strong convulsions.*

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*Monday, 2 May 1791.*

MADemoisELLE heard the sound of a harp, though great precautions had been taken to prevent it. She was seized with strong convulsions, which lasted for a considerable time. They occurred frequently during the rest of the morning. After dinner she desired to have her harp, and attempted to play; but the same convulsions again returned, and continued for a much longer period, till at length she became delirious. When she was a little recovered she was taken into the garden, whence she shortly returned, and had a relapse presently after she retired to her closet, and in the evening had several fits.

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*Tuesday, 3 May 1791.*

AT noon Mademoiselle took an airing in the carriage, and returned in about three quarters of an hour in strong convulsions. She fainted, and afterwards talked in a very incoherent manner. Mademoiselle having gone into the garden after dinner, a footman came to inform me that she was taken  
 very

very ill. I found her very weak and faint, but the violence of the attack had somewhat abated. . . . Mademoiselle passed a very restless night.

*Wednesday and the following night were exactly of the same kind.*

*Thursday, 5 May 1791.*

. . . . MADEMOISELLE wished to sketch some flowers; her hand trembled excessively; and though she attempted to repel an approaching fit, it came upon her with the same degree of violence as the preceding. . . . At noon she took an airing in the carriage, during which she was twice ill. On her return she was very pale and weak, as indeed she has been for some days past. . . . At dinner Mademoiselle, as on the preceding days, ate very little. . . . Mademoiselle received a letter and two or three small jars of marmalade from her friend, and having read the letter was seized with strong convulsions, which lasted for a considerable time. . . . Madame de Bourbon came to see Mademoiselle, who during this visit had violent convulsions. She had frequent attacks during the rest of the day, and spent a very bad evening. At eleven o'clock she went to prayers as usual, and added one in particular, beside those she said with me. . . . The night was very restless.

*The account of what passed on Friday is exactly the same. Her situation continually grew worse, because her weakness increased, and she was able neither to eat nor sleep: it was then that they gave her*

hopes of my return. From that moment her convulsions considerably abated, without however entirely leaving her, and I found her on my arrival, as I have already mentioned, in the most deplorable state of languor and debility.

*Recapitulation of the Journals of Education which I made or caused to be made. -*

1. **THE** Journal of M. Lebrun, containing an account of every thing our pupils said or did during the time they were not with me, together with the relation of all our private discussions. This Journal was begun as soon as the children were placed under our care, and is continued to this day without any other interruption than that of the journeys I made with my pupils unaccompanied by M. Lebrun.

2. My private Journal, which was not seen by the children, and which I continued for four years : it contains my observations and reflections on my pupils, their preceptors, &c.

3. My other Journal, written purposely to be read by my pupils ; it succeeded to the preceding one, and continues to this day.

4. A Journal of the manner in which M. de Beaujollois usually spent his mornings, written by M. Barrois.

5. The Journal kept at Belle Chasse by Mademoiselle Rime.

The result of all which is, that I can give a faithful and accurate account, from minute to minute, of every word and action of my pupils, of the instructions that have been given them, and of the manner in which they have received their lessons, from the time they were first entrusted to my  
care

care till the 26th of April 1791, being a period of eleven years and a half. No instructor hitherto has ever had it in his power to give a similar account. I believe that it will be of some use in proving that so scrupulous an exactness is possible; and I will repeat, that it is a very desirable thing that a similar accuracy should for the future be demanded of all those who shall be entrusted with the education of our princes.

### ADVERTISEMENT.

I HAVE travelled a great deal with my pupils, during which time I suspended the Journal of Education in order to write that of our excursions. I shall proceed to give some fragments from these Journals, the originals of which I have still in my possession, and of which my pupils are furnished with copies. It is not my intention to give complete narrations of the interesting things we saw, as I mean to relate them in order in another place; but I shall endeavour to convey an idea of the method I adopted to form the taste of my pupils relative to the arts. A chaste and refined taste has greater influence than we are apt to imagine on the character and manners of individuals; a depraved taste narrows the understanding, debases the soul, and is the source of a multitude of false ideas. We had constantly with us in our travels two persons whose company was as useful as it was agreeable; one of them eminent in the art of drawing and painting, and possessed of an infallible and delicate taste in every thing that had relation to the arts; the other an excellent chemist, perfectly skilled in botany, and in general well acquainted

with natural history. With these assistances my pupils never made the shortest journey without deriving from it considerable advantage. They have travelled through no great extent of country; but what they have seen has been with attention, which is a point of considerable consequence. I have collected in the fragments the principal features which may explain my ideas relative to the manner in which travelling is to be made instructive to youth. I have also inserted entire descriptions of several curious and interesting places, such as la Trappe, Navarre, Maupertuis, Cayeux, Mont-Saint-Michel, &c. because they are short, and I do not recollect to have seen them in any previous publication.

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Chantilly, 28 June 1787.

ALL the old part of the gardens of Chantilly is very beautiful in its kind. The new is in general in a very bad taste. The outside of the cottage appears to be nothing better than a mean thatched hut; and the inside is ornamented with glass and gilding, and furnished with stuff of rose colour and silver, which produces a very unpleasant effect, because this combination of magnificence and rusticity constitutes an *incongruity* rather than a *contrast*: these are two very different things which bad taste continually confounds. A contrast is pleasant, an incongruity is always offensive. Generally speaking, we may term that an incongruity which exhibits a too strong and violent opposition; but a contrast is formed by a delicate opposition, which produces only a moderate surprise, and an effect rather mild and striking than violent. There are ideas which cannot, without exciting disgust,

disgust, be united or brought together, that is to say, placed in opposition to each other; for example, tragedy and burlesque (a defect we frequently find in Shakespeare), or a cottage furnished like the house of a farmer general, &c. These are incongruities. But sensibility and melancholy may be connected with graceful and even gay images: the old Anacreon tottering and letting fall his crown of roses at the foot of a cypress tree; the Shepherds of Arcadia of Poussin; these are pleasing contrasts. I could wish that in literature and the arts you should never lose sight of these principles, which are equally founded in nature and reason; and that you should never admire new ideas of any kind but in proportion to the degree of utility or justice they contain. If you observe this principle you will never be the admirers of a multitude of childish and absurd productions, which only serve to prove the narrowness of mind of those who invented them. . . . The famous picture of the great Condé, in the gallery, is badly painted and ill imagined; there are in it labels written on slips of paper, a circumstance in the most absurd taste. The allegory of the picture is ingenuous. History is represented as having just written the life of the great Condé, and France is tearing out a leaf of the book, implying that to admire this hero you must obliterate one feature which sullies his character, the dreadful crime of having turned his arms against his country. M. de Voltaire considered this as an excellent picture; and by his praises it has gained considerable eclat in the fashionable world. But it must be considered that Voltaire had no knowledge of the arts; it must be considered that he ranked Le Moine and Vanloo among first rate painters, and as the equals of



Poussin and Le Sueur\*. M. M. David, Giroust and Mirys have fully shewn you the absurdity of this opinion.

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*Journey to Spa.*

Peronne, 8 July 1787.

WE slept at the post-office. . . . My pupils were perfectly satisfied, and in high spirits. They are very desirous of an occasion that should oblige them to sleep upon straw.

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Tirlemont, 12 July 1787.

WE lodged at the Plantin, a large and excellent inn; but all the best apartments were engaged, so that we were very miserably accommodated. I slept myself in a child's crib, which I thought too small to be used by Mademoiselle. Our male and female attendants stopped on the road; but the princes, and particularly the Duke de Chartres, waited on us most excellently in the capacity of servants. The Duke put our apartment in order, and mounted a ladder for the purpose of nailing some covering to the windows, which had neither curtains nor shutters; and Mademoiselle, Henrietta and Pamela made

\* In his notes on the Age of Louis XIV. there are, relative to the arts, a great number of similar judgments.

our beds, . . . . The children were all very obliging\*.

Spa, 25 August 1787.

THE waters of the *Sauvenieres* having been very salutary to the Duchesse d'Orleans, her children constructed a delightful walk round the fountain in the midst of a wood, totally uncultivated, and full of stones and pieces of rock. They removed the stones, prepared the walks, covered them with gravel, and cleared away the brushwood. They placed benches at regular distances, constructed bridges over the brooks, and planted among the trees flowering wild briar. At the end of the walk was a kind of arbour, under which was a path leading to a precipice very beautiful and magnificent, on account of its extreme declivity and the intervention of rugged cliffs, springs and verdure, which were happily contrasted. Beyond the precipice a delightful and extensive prospect presented itself to the view. Under the arch formed by the arbour, we placed an altar of white marble, dedicated to gratitude; the form of which was designed by M. Myrys. At the top of the altar the following words were written in large letters: TO GRATITUDE; and beneath this inscription: 'The waters of the *Sauvenieres* having

\* Though travelling should serve no other purpose than that of forming children and young people to habits of obligingness and activity, and of accustoming them to undergo cheerfully the variety of accidents which continually occur in the progress of life, it would still be very useful.

re-established

‘re-established the health of the Duchess d’Orleans, her children, desirous of embellishing the environs of the fountain, have themselves made walks, and cleared this wood with more ardour and assiduity than the labourers who worked under their directions.’

Under the inscription was the cypher of the four children. The children had indeed, as the inscription declares, worked in person with an astonishing degree of perseverance.\* This day we gave an entertainment on the spot to the Duchess d’Orleans. I invited the most beautiful women in Spa, requesting them to be at the fountain at one o’clock, dressed in white, and ornamented with white feathers, nosegays, and garlands of wild briar, and violet-coloured ribbon. I left all the men at the entrance of the wood, and conducted the women to the farther part of the walk, where I placed them in different groups, some walking, others sitting, &c. The Duchess d’Orleans came last. The band of Vauxhall was placed at the entrance, and began to play as soon as she appeared, which gave me information of her approach. I immediately went to meet her with the four children, who had rakes in their hands, as emblems of their having just finished the walk in homage to her goodness and worth. M. de Chartres, who undertook to address her, expressed this with considerable grace. The children then quitted her, and by a shorter path arrived at the arbour where the altar was erected.

\* Particularly the Duke de Chartres and his brothers, who, having more strength than Mademoiselle, and being desirous of surprising Madame d’Orleans, worked privately, rose at five o’clock in the morning, went five or six miles to the wood, and continued this employment daily for the space of three weeks.

All the avenues were decorated with garlands of wild briar, the tint of which mingled with the green produced a very agreeable effect. Flowers of the same kind scattered through the wood, the multitude of garlands interspersed among the trees, the rivulets which intersected the turf, many of which falling among the rocks formed cascades, a company of thirty beautiful women uniformly dressed, and dispersed over the walk, and the beauty of the sky, formed a whole, of which it is difficult to conceive an idea. The Duchefs passed a quarter of an hour in viewing the scene, when the music ceased, and we arrived at the altar, where she perceived her four children, with Henrietta and Pamela, forming a most enchanting group. The altar and the arbour were ornamented with garlands; the children had other garlands in their hands, which they placed on the altar. The Duke de Chartres, seated at the foot of the altar, with an engraving instrument in his hand, appeared to be writing the word *Gratitude*. Sufficient time having elapsed for the contemplation of this picture, the four children threw themselves into the arms of their mother. The spectators burst into tears, and sufficiently shewed that the liveliest emotions are frequently produced by the most simple causes\*.

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Givet, 1 September 1787.

THE following are the persons whose society I found most agreeable at

\* This break only contains particulars of the entertainment, which are too long to be inserted here.

Spa.

Spa. . . . .  
 Miss Plunket, a young lady full of sensibility,  
 whom I had the happiness of being able to serve.  
 She is to go with me to Sillery; I hope that I have  
 acquired in her a friend for life \*.

Givet, 2 September 1787.

**M. DE VALENCE** has given a charming entertainment to the Duchesse d'Orleans. . . . .  
 Some beautiful couplets were sung in honour of  
 the Duchesse and her children †.

Sillery, 10 September ‡.

. . . . . **ANOTHER** entertainment.  
 . . . . . Transparent illuminations  
 representing the *Temple of Friendship*. I was pre-  
 sent with the four children of the Duchesse d'Or-  
 leans, and sung some verses written as an address  
 to her §.

### *Journey*

\* Now Madame de Chatelux; for whom I procured an appointment in the Palais Royal.

† Madame d'Orleans made a visit at Givet, by the invitation of M. de Valence, and because every thing that was connected with me had at that time an interest in her heart.

‡ Madame d'Orleans had been there from the 4th. She had intended to stay only eight days, but had the complaisance to remain three days longer. She lavished on me, in the presence of her children and a numerous company, many affecting marks of that kindness and friendship which were for so many years the source of my happiness.

§ These verses were expressive of the pleasure I felt in forming the hearts and understandings of the children whom her

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*Journey to la Trappe and Navarre.*

*Montauagne, 5 June 1788.*

**I** AM very much pleased with the young princes; they employ every moment of their time: they read, write, draw, and shew themselves in other respects in a very amiable point of view. Hitherto Mademoiselle has played on the harp every day; she also writes and draws.

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*La Trappe, 6 June, half past eleven in the evening.*

**I** FOUND great difficulty in gaining leave of admission from the fathers, who said that it was

her friendship had confided to my care. The Duchess threw herself into my arms, her face wet with tears; her children surrounded us, and partook of the sweet emotion. Is it possible that the person who has been the means of destroying such pure and virtuous pleasures, should feel no remorse? What a reward for the services I have done her! What a return for the benefits of Madame d'Orleans herself! Before this person knew her, Madame d'Orleans adored and cherished those whom it was her duty to love; and now! . . . But though they have been able to alienate her from her children, they can never alienate the children from their mother: these children will eternally preserve the sacred unalterable sentiments, which nature and education have engraven on their hearts.

unprecedented

unprecedented. At length, after considerable contest, they consented to admit me, as well as my young princeps, and from that moment they treated me with the greatest possible respect. We first heard a lecture delivered in one of the cloisters, all the fathers being seated: it was a kind of sermon in the French language, of which I recollect the following passage: 'Approach us not, vain and deceitful pleasures; it is here that you are held in contempt, or that your former votaries expiate their folly.' There was something striking and attractive in the thoughtful attention of these monks. After the sermon we were conducted into a saloon, where the late and the present abbot accompanied us. After a space of three quarters of an hour they introduced us to the choir of the abbey: the building is considerably striking, and all the monks at once joined in the sacred psalmody with a truly angelical devotion; from time to time they threw themselves into the attitude of prostration, and remained thus till the stroke of a hammer gave them the signal to rise. These various circumstances, combined with the simple majesty of the edifice, excited in me an emotion that I want words to describe. After divine service they led us from the chapel to the foot of a great staircase that leads to the cell: here we made a full pause, and the abbot, with a green branch in his hand, pronounced his benediction upon each monk individually, who all passed before him in order, one after the other, making a profound inclination of the head, and then ascended the staircase to go to rest. This ceremony ended, we were conducted back to the saloon, where we supped, and remained till ten o'clock engaged in conversation with the fathers. In an adjoining room

room we saw a portrait of M. de Rancé finely painted by Rigaud: M. de Rancé is represented writing. His features are regular, and his physiognomy penetrating and intelligent; it bears a striking resemblance to M. de S\*\*\*\*, except that it has a less lively complexion. I should never have imagined such to have been the figure of the reformer of la Trappe. There is also in the apartment of the Duke de Penthièvre an excellent picture brought from Rome by M. de Rancé, and which represents Saint Bernard dying.—We then left the inner compartment of the abbey to retire to rest: our bed-room is a very handsome one.

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*Conches, 7 June, 10 o'clock in the evening.*

**T**HIS morning at a quarter before ten we entered once more into the inner compartment of the abbey.

After having heard mass, we were admitted into the refectory to see the fathers dine. There was no cloth upon the table, but each monk had a napkin; their plates were of pewter, and their spoons of wood; each monk received a porringer of soup, a plate of herbs, two or three uncooked apples, a large slice of bread of a good sort, a little mug of water, and another of beer. One of the society ascended a sort of pulpit made for that purpose, and preached them a sermon during their repast. Each monk preaches this sermon in his turn, and the monks who dine are attended by other monks, who afterwards take their refreshment along with the preacher. The lay-brothers  
dine



dine at the same time in a lesser hall adjoining to the principal, and which is separated from it only by an arcade without any door: we could see them therefore as we stood in the refectory; and they, as in the former instance, were served by other lay-brothers, who ate when they had finished\*.

From the refectory we went to the library.

We afterwards visited the tomb of M. de Rancé.

The cells are very small: they contain a straw bed, a wooden table, and a crucifix.

We saw the monks at work in the gardens. We entered the medicine room, which is large, and well supplied with drugs: adjoining to it is an excellent botanic garden filled with the usual plants.

I shall here relate all that I learned from the conversation of the fathers. The history of Count de Comminges is fabulous, as well as various other things, viz. that the monks are every day employed in digging their tombs: that they raise and

\* The establishment of lay-brothers, so contrary to Christian humility, is inconceivable, particularly in the austere orders. At la Trappe, for example, as the labours are equally shared by all the individuals of the order, and as the lay-brothers do not wait upon the fathers, whence could have originated the distinction of name and eating-room? It is not because the brothers are not priests, for this is equally the case with the majority of the fathers. Reason teaches us to love equality, religion enjoins it; and it is a strange contradiction to see a monk prostrate himself, his face in the dust, and at the same time disdaining to eat his brethren's bread and his beans with certain of his brethren as virtuous and devout as himself. This establishment is of no great antiquity; it was Saint Gualbert who instituted the lay-brothers in 1071, but without these proud distinctions; I am ignorant of the name of him who reduced them to the condition of valets, but we may presume that it was some gentleman monk.

level

level hills for the purpose of occupying themselves: that their salutation when they meet is, *We must die*: that they wear upon their hearts a cushion stuck with thorns, &c. All these things are absolutely false. They fast continually; they never eat either fish, sugar, eggs, butter, or oil, except a small quantity with their sallads. Vinegar is allowed them, as well as milk, but the latter is prohibited during Lent. Their rule never allows them the use of wine except in journeys, and in any place of occasional residence, where they may use both wine, fish, and butter.

Their dress, like that of the Chartreux, is entirely white, their head and beard are shaved, and they have a large hood which they put on at pleasure. They always sleep in their clothes; their shirts are of wool, not hair cloth, every mortification of this kind being prohibited by the rules of their order. No one is admitted among them till the age of twenty, when he enters upon his noviciate, which continues for the space of twelve months. The infirm alone employ themselves in little articles of industry, such as the making of rosaries, wooden spoons, and in winter the work of the garden; after which they shell the peas, dress the vegetables, press the grain for use, &c. These last occupations are common to them all. The monks of this abbey amount to about a hundred and twenty, including both the fathers and lay-brothers. There are sixty of the former, of whom eighteen only are priests; the rest, though equally engaged by irrevocable vows, do not say mass, and have not received holy orders, thinking themselves sufficiently virtuous and devout to celebrate the sacred mysteries. The  
abbot

abbot is elected for life\*, and is named by the king in pursuance of the vote of the monks; the votes are collected by way of ballot; and as soon as that is done, the balloting box is sealed up and sent to Versailles. There are three monks, called *hoteliers*, whose business it is to receive strangers and the poor that present themselves at the monastery. From their original endowment and the bequests of private individuals, they are sufficiently wealthy to afford three days' hospitality to every poor traveller who passes that way. When all the beds in the house are occupied, the traveller is accommodated at the inn, and his expences defrayed by the monks. If, during these three days, he fall sick, they take care of him till his recovery; he is attended by their surgeon, supplied by them with medicines; the monks also visit him, dress his wounds, &c. If any poor traveller be in want of money to pursue his journey, they give him as much as is necessary to carry him to the place of his destination. Not a day passes without their being visited by persons of this description, particularly soldiers. It frequently happens that the gratitude and admiration which so much benevolence inspires, induce the persons who are the objects of it to become members of their fraternity, and pass their lives with them. Indeed, whoever is in pursuit of virtue in all its perfection, will find it only here, under a form it may be somewhat too austere, but so true, so sublime, that it is not at all astonishing that a mind susceptible of enthusiasm should resolve upon this great sacrifice. These monks also assist and take care of all the poor in

\* The authoress seems to contradict here what she has said at the beginning of the article (p. 120), 'that the late and the present abbot conducted her into the saloon.' T.

the neighbourhood for many leagues round. I interrogated a great number of the peasants, who spoke of them with the respect and veneration that we should feel for angels if they were to condescend to reside among us. Shew me the individuals that, with the same revenues, can do an equal portion of good both by their example and their beneficence! Where shall we find such virtues, unless religion inspires them?—They never receive a widower among them unless his children are already provided for: whatever may be the age of these children, if their situation be not such as to insure them a subsistence, they conceive that a father cannot, in that case, dispose of his liberty, but is bound to bestow all his care upon his family. When they have made their vow, they renounce every kind of epistolary correspondence whatever, and do not allow themselves to be visited by their relations, except their father and mother, and this but seldom. They are expressly enjoined not to shew the least preference to any individual of their order, as being bound to love them all equally. If one monk should perceive that another had a particular friendship for him, he would consider it as his duty, when they were all assembled, to ask leave to speak, and then publicly to accuse him. In this case the superiors impose a penance on the person criminated, who is not allowed to justify himself, or answer a word, even though he should think himself to be wrongfully accused. He is to believe that he has in some way or other, though he cannot recollect it, given cause for the reproach, and he must sacrifice without hesitation his self-love to the obedience due to the rules of the order. In all cases, indeed, where one monk observes in another any kind of fault, he is equally bound

bound publicly to accuse him, and the accused must observe a perfect silence, and submit with resignation to the penance that may be imposed. If a word escape him in his defence, all the monks instantly prostrate themselves on the ground to ask pardon of God for his pride: but this never happens except to novices and persons newly professed, and very seldom even to them. These particulars were related to me by brother Prosper, a young monk twenty-eight years of age, and who has been eight years at la Trappe. He has a delightful physiognomy, strikingly characteristic of candour and good sense.

I entreated him to tell me honestly if he did not know, among his brother monks, some single individual who had, at heart, more friendship for him than the rest? No indeed, was his reply; I could sooner name a dozen than one. I was charmed with his answer, which proves the tender union that reigns among them. He added, that as to these twelve his discovery did not justify his accusing them, as it was derived from first emotions that were absolutely involuntary. For example, said he, there are a thousand little circumstances purely mechanical by which we know those who love us best: in our labours we are all bound to succour one another with equal zeal; if one of us lift too heavy a burthen, if he fall, &c. we ought to fly to his succour; but there are always in this case twelve or fifteen who hasten with greater alacrity than the rest; and on these occasions, which frequently happen, we cannot avoid discovering by whom we are most loved. But God condemns not these natural inclinations of the heart, and does not disapprove of our secretly loving those best who are most virtuous, provided

we

we do not evince our partiality and esteem in such a manner as to offend others; which would be a very heinous crime, contrary to general benevolence, and destructive of that universal harmony which ought to exist between us.

When a sick monk is pronounced to have but a few hours to live, he is told that he must receive extreme unction; he is then carried to the church, where it is always administered, and after the ceremony is over conveyed back to his bed. When he approaches his last moment, a bell is tolled to signify to the whole house that a brother is in the agonies of death. All the monks assemble round the dying man, and, having placed him in ashes, pray aloud for him. This description is terrifying to worldly minds; let it be observed however, that at la Trappe the apparel of death and the religious solemnities that accompany it, are considered as august and consolatory, as the fore-runners of a grand triumph and supreme felicity. 'The frugal and laborious life we lead,' said father Theodore to me, 'exempts us from violent and putrid disorders. I have never seen among us an instance of any epidemical malady, even when the contagion has spread through the country. We know scarcely any disorders but those of the lungs occasioned by singing at church, and by the law which obliges us to get up frequently in the night. When a constitution is able to resist these dangers, and it has passed the age of thirty, life is protracted longer here than elsewhere, and old age is sound and vigorous: thus we commonly die in the possession of all our faculties, and during the fifty years that I have lived here, I have scarcely seen an instance to the contrary. As we only live that we may die in security, the

‘last moment has no terrors; and when we assist  
‘at the death of a brother, there is not one of us  
‘who does not envy the crown he is going to re-  
‘ceive, and does not wish to be in his place. It is  
‘not that life is disagreeable and burthensome to  
‘us, we believe ourselves as happy as it is possible  
‘to be on earth; but in dying we feel all the de-  
‘light that the sweetest and most exalted hopes can  
‘inspire. I have never beheld a monk who has  
‘not received, not only without fear, but with  
‘extreme satisfaction, the notice of his approaching  
‘death; I have even beheld many whom this in-  
‘telligence has so enlivened and invigorated, that  
‘their life and strength has been prolonged in an  
‘astonishing manner, and almost all display at this  
‘time a vivacity, fire and eloquence which appear  
‘supernatural. It is not long ago that a monk,  
‘upon being informed that he had but one day to  
‘live, became so animated at the news, that he  
‘told us he should be able to go to the church to re-  
‘ceive extreme unction without being carried. In  
‘reality, though his weakness had, till that mo-  
‘ment, been excessive, he got up, walked through  
‘the house, descended the different stair-cases, ar-  
‘rived at the church, returned, and, to the great  
‘astonishment of the surgeon, lived two months  
‘longer.’—Father Theodore, who recited these  
particulars, was the late abbot; he had lived in  
the world before he embraced the monkish state,  
and was thirty years of age when he entered la  
Trappe; he is now upwards of fourscore, of a  
comely figure, his teeth perfect, his features  
charming, his complexion truly beautiful; I have  
never seen in any face so complete a vermillion.  
He has a strong understanding, an extraordinary  
degree of politeness, and a memory so surprising,  
that

that he recollects every thing he read that was interesting previous to his arrival at la Trappe. He cited many traits of history, and a great variety of passages from Bruyère, whom he knows by heart. He related also a number of interesting stories; among others the following: ‘Some years ago a young man well born, rich, of a handsome figure, and the only son of an affectionate mother, whose consent he obtained, desired to be received among us, alleging a vocation which he had felt from the age of ten years: he was admitted to his noviciate; but before the expiration of the period, his mother, repenting the consent that had been torn from her, suddenly arrived at la Trappe and demanded her son, who received her accompanied by father Theodore. The conversation was long, that is to say, on the part of the mother, who conjured her son to return with her, assuring him that she particularly wished it for the sake of his own happiness. He heard her in silence, without interruption; and when she had done speaking, My mother, said he, do me the favour to answer me one question. Supposing I had left you to settle at a distance in some foreign country, where it was impossible for you to come, and where I had acquired a considerable fortune and the most distinguished honours, but was not permitted to return to you, unless I renounced all these advantages, would you demand of me this sacrifice?—Certainly not, cried the mother, it is your happiness only that I have at heart.—Well then, my dear mother, replied the son, I am exactly the fortunate man I have described, or rather I am a thousand times more happy than it is in the power of all the riches and honours of the universe to make me; and my happiness is



' the greater as the inconstancy of fortune cannot  
 ' rob me of it, and death, far from putting a pe-  
 ' riod to it, will render it supreme and secure it  
 ' for ever. Consider then the extent of the sa-  
 ' crifice which you demand! At these words the  
 ' mother rose, embraced her son in tears, and de-  
 ' parted.'—Had I time, I could cite various inci-  
 ' dents of a similar kind which I learned from father  
 ' Theodore, father Peter the present abbot, and  
 ' the three *hoteliers*. These five monks, with whom  
 ' I had a great deal of conversation, were all equally  
 ' obliging; they answered my questions with an air  
 ' of frankness; but as soon as I had done interro-  
 ' gating them, they retired into themselves, hung  
 ' down their heads, and fell into so profound a me-  
 ' ditation, that I have no doubt they believed them-  
 ' selves to be absolutely alone with God: in this there  
 ' was no sort of affectation, but on the contrary a  
 ' striking simplicity and nature. When I addressed  
 ' myself to them again, they recovered from their  
 ' reverie, and assumed a cheerful and obliging as-  
 ' pect, which continued till they had satisfied my new  
 ' enquiries.—The monks of this order observe a  
 ' perpetual silence, the superiors and the *hoteliers*  
 ' excepted: but there are certain hours when they  
 ' may speak to the superiors if they have any re-  
 ' quest to make; at their labours, however, they  
 ' are only allowed to express themselves to each  
 ' other by signs. There are monks among them  
 ' who have not spoken for many years, except to  
 ' confess, to read, and to sing the praises of God.  
 ' The *hoteliers* observe, like the rest, the law of  
 ' silence, and never speak but to strangers.—There  
 ' is not a single looking-glass at la Trappe either in  
 ' the interior or exterior apartments. Many of the  
 ' monks have wholly forgotten their own form and  
 ' features.—

features.—As they work not only in the garden, but out of it, the gates are wide open, so that if a monk be desirous of running away he has a fair opportunity: in that case he meets with no obstruction, and he is never pursued and brought back again when his flight is discovered; on the contrary, the fraternity think themselves happy in having got rid of a bad member. But the rules of their order oblige them to receive him if he return, and prescribe that he shall be confined for a period of time equal to that of his absence, and have no other food than bread and water. Meanwhile the abbot has the power of abridging as much as he pleases this time of atonement, which he never fails to do if the transgressor discover any marks of penitence: in that case, though the absence should have been ten years, the confinement never exceeds one. . . . .

When a man presents himself to be received, a minute account is given him of the austere life they lead, and he is farther told, that however robust may be his constitution, it will probably sink under it in the course of two or three years: it is after this information that he enters *la Trappe*. They receive among them none but tall, strong and well formed men, and I was struck with the extraordinary stature of the generality of these monks.—They have had for several years a very skilful surgeon, a young man who has settled at *la Trappe* out of pure affection to the fathers, and who observes the same mode of life, and performs the same offices as themselves, when his occupations will permit him. He administers medicine to the poor gratis, and frequently walks ten or twelve leagues to take care of them. He told

P\*\*\* that it was impossible to live with these fathers without feeling a desire to imitate them, and that the offer of the most splendid fortune on earth would not tempt him to quit them.

These monks are strongly impressed with that indulgent temper that characterises true virtue. They told me that upon a certain occasion, a woman in man's clothes came with her husband into the convent, but that she saw nothing, because they immediately detected the disguise and obliged her to withdraw. I exclaimed with pious vehemence upon so dreadful a profanation, which by the rules of the church is a specified case, and has the penalty of excommunication: but they observed very naturally, that it was not proper in this instance to have recourse to strict justice, as the lady was very young, had certainly not considered what she was doing, and as it was easy to conceive of a husband's having this censurable condescension towards a woman that he loved.

Travellers go a great way to study men, and observe the influence of institutions, examples, laws and authority on the mind. We have here an instance nearer home of manners far superior in austerity to those of the ancient Lacedemonians, of virtues infinitely more sublime than were displayed by the boasted sages of antiquity; in short, of a little republic where every dangerous passion is extirpated, and all the virtues are carried to a degree of perfection that seems beyond the powers of nature. Is this a picture unworthy the attention of a true philosopher? Can any one say, as he quits this respectable enclosure: *These men are fools!* Before you thus decide, prove to me that you are wise; prove to me at least that you are consistent.

and that your principles, whatever they are, are conformable to your manners. You think that we ought to follow the inclinations which nature gives us, and that it is in this way only we can be happy. Why then are you perpetually complaining? why does happiness fly from you, or always elude your grasp? why is peace of mind a thing to which you are a stranger?—But, it is asked, where is the utility of all these absurd austerities? Do you not then admire the disciples of Pythagoras, who passed so many years without speaking? Do you not admire the temperance of Diogenes, and numerous other philosophers, who subsisted solely upon herbs? Do you not admire Epictetus and Socrates, their mildness, their calm endurance, their contempt of wealth and honours? And is it only in past ages and Pagan countries that you are struck with examples of these great virtues? But tradition may have exaggerated these features of their character, and it tells us that these extraordinary men had their errors and weaknesses: on the contrary, of what exists so near you, you can entertain no doubt, and though there is some singularity in the life of a monk of la Trappe, you will at least find none of the vices with which the philosophers of paganism have been reproached. But it is again asked, where is the utility of those woollen habits, those hard beds, this privation of all the comforts and conveniences of life? What! is there no utility in distributing to the poor all the money that garments of silk, beds of down, sumptuous furniture, and delicate viands would cost? Dare you farther demand, where is the utility of spending a part of the day, in cultivating the earth? Confess at least that these labours of agriculture are beneficial, and afford an

excellent example to the peasants of the neighbourhood. Who would not blush in such a country to be indolent and inactive? Lastly it is asked, where is the benefit of passing so many hours in a church? Let me ask in reply, for what purpose do you pass so many years at Versailles, where the scene is so mortally tiresome to you? In the hope, always uncertain and frequently deceitful, of obtaining—What? an empty title, a ribbon, a seat of honour. They are not such frivolities that attract and rivet to the church the monks of la Trappe; it is not the hope, it is the certainty of obtaining, not the frail and perishable goods of this world, but an eternal felicity. Suppose them, if you please, to be mistaken in their opinion, it is of little importance, so they entertain the persuasion; the recompense they promise themselves being greater than that of which you are in pursuit, they derive more pleasure from singing the praises of God, than you in making your court: beside you have competitors and uncertainty to torment you; they have no rivals to fear, and are sure of receiving the reward of their labours: you restlessly aspire, they patiently wait. Judge then how much happier they are in their church than you in the *Oeil-de-Bœuf*\*. Thus, should their opinion be founded in error, you ought not to call them *fools*, since they are virtuous, beneficent, useful, and have found the way to make themselves happy: but should it be founded in truth, to what name would they then be entitled, and what ought you to be called? What will be your lot in

\* A celebrated tavern at Versailles, opposite to the royal palace. T.

eternity,

eternity, and what theirs †? . . . . .  
 For ourselves, my children, may our respect and  
 love for religion be increased by the remembrance  
 of what we have just seen and heard †

† This ridiculous panegyric upon the monks of la Trappe, and preference given them over the sages of antiquity, are founded in an ignorance or oblivion of the simplest of all principles, the nature of virtue. It is the nature of virtue to seek the benefit of others, incessantly to labour for the increase of the happiness, the information, and the moral excellence of mankind. *You admire, says our authoreſs, the austerities of Diogenes and the calm-endurance of Socrates.* Why do we do ſo? Because Socrates ſpent an active life in what the Athenians called corrupting their youth, that is, in perpetual practical leſſons of moral and political energy; becauſe Diogenes, when he was aſked the reaſon of his inflexible aſterity, replied: 'It is only by ſhowing that the health and felicity of a human being may be obtained with the complete abſence of theſe things, that I can perſuade my contemporaries how little valuable are the indulgences they covet.' The monks of la Trappe, as in effect ſhe confeſſes, have no object of this ſort. We ought to admire them, ſhe ſays, becauſe *they have found the way to their own temporal happineſs.* In this ſurely there is nothing very ſublime. We ought to admire them becauſe they are ſkilful and wiſe in ſecuring to themſelves the felicity of *heaven.* I can envy, but cannot admire, a man who only ſhews me that he perfectly underſtands his own intereſt. Madame de Brulart ſet in a certain degree theſe objections, and therefore ſays: *Can you help acknowledging their merit in giving money to the poor? Can you deny that their cultivation of the ground is uſeful; and gives a good example?* It is not neceſſary to deny this. In order that much ſtreſs ſhould be laid upon it, it ought to be ſhewn, 1ſt. That they have theſe purpoſes of uſefulneſs principally in view; and 2dly, That theſe purpoſes of uſefulneſs are as ſublime as thoſe propoſed by Diogenes and Socrates. It is an example of the effect of ſuperſtition upon an enlightened mind, that ought not ſoon to be forgotten, to ſee Madame de Brulart comparing and preferring the ſluggiſh and uſeleſs monks of la Trappe, to men who devoted every moment of their lives to the active increaſe and propagation of virtue. T.

*Saint Leu, 9 June 1788.*

WE arrived here yesterday, at midnight, in perfect health, and not at all fatigued, which is extraordinary considering all we have done in the six days we have been absent.

From Conches we proceeded to Navarre. A lady of Conches, who expressed a desire to see the princes while they were at supper, gave us a description of the curiosities of Navarre, adding, that the most charming spectacle was by the river side, a female rustic and a fisherman in coloured plaister. These figures she told us were so natural, that one day a man on the opposite side scolded the fisherman for catching the Duke's carp, and perceiving the fisherman still to persist, threw with indignation a large stone at him which broke one of the arms. The lady assured us that it cost the duke an immense sum to repair this misfortune.

From Conches to Navarre the distance is five leagues. The gardens of Navarre are in my opinion the most beautiful beyond comparison of any in France; they are of prodigious extent, and join to a vast and superb forest. The water is admirable; a large natural river runs through the gardens, forming streams and cascades which flow day and night and in every season of the year. The surprising effect of shadow and water, the majestic forest that completely incloses and every where overlooks the gardens, the profusion of flowers, the inexhaustible variety of rare shrubs and trees, the magnificence of the works of art, the happy sites that are chosen for them, the pure taste and bold originality that extend through the distribution and plan, together with their immense extent,

extent, render the place truly worthy the curiosity of amateurs and foreigners. In the French part, the most remarkable ornament is the *Temple of Hebe*, which every where delights us by the different surrounding objects, flowers, prospects and cascades. In the English part, the most charming work is the *Temple of Love*, upon an island of the same name. On the outside it appears a beautiful temple in ruins, adorned with fine antiques in bas-relief. When you are entered every thing seems like magic; the inclosure is one delicious rotunda, wainscotted with white marble, decorated with arabesques, and supported by crystal columns of a brilliant purple, perfectly transparent, and which, being the medium through which the light enters, give a splendid gloss to the whole. Several altars enriched with gilded statues of bronze, upon which perfumes are perpetually burning, are interspersed among the columns. Rich pavilions are placed at different openings. The rotunda is lighted by means of a cupola at the top, and the light already mentioned which passes through the columns. The furniture of embroidery upon a ground of white satin, is unsuitable to the rest; it ought to have been purple satin with fringes of gold: I could farther have wished that the glazing of the cupola had been stained with purple to correspond with the columns. Upon finding ourselves in this enchanted place a reflection occurred to us which offered a singular contrast: we recollected, that precisely at the same hour the preceding day we had been in a cell of a monk of la Trappe.—There are many things in this garden in a bad taste, but they are slight defects amid numberless predominant beauties. For example, the grotto is nothing



more than an unwieldy and shapeless mass; which is the more to be lamented, as it is very conspicuous and in a delightful situation. I could have wished that instead of this villainous rock there had been a *Temple of Glory*, in which there might have been suspended to the roof, as the principal ornament, the sword of Marshal Turenne. I could farther have wished the temple to have been decorated with the statue of this hero, and the bas-reliefs to have represented his victories. In the gardens of Blenheim, in England, all the works of art are so many glorious monuments emblematical of the exploits of the Duke of Marlborough. The gardens of Navarre, not inferior to those of Blenheim, might have been rendered equally interesting, by reminding us at every step of some hero or glorious period of French history. Instead of this, there is only erected a tumulus of sod, as a monument to Turenne's war-horse. Upon the top of this pastry memorial, the poney (I mean this celebrated animal) is represented by a miniature in bronze; at the four corners of the sod is placed an urn of porphyry; and the whole resembles, as P\*\*\* remarked, a piece of furniture to be set on a chimney-piece. The woman and fisherman of plaister, notwithstanding the admiration of the lady of Conches, have in point of sublimity and effect pretty much the same merit. But we must forgive these disparities in favour of the numerous and astonishing beauties that every where strike us. There is an express prohibition to pluck the flowers, or kill any of the game or other birds. Accordingly the winged tribe are very numerous, finding a greater plenty of provisions here than elsewhere, and the gardens have a delightful brilliancy and fragrance, I have never  
seen

seen such a profusion of roses and flowers of all sorts, or heard such warblings and chorusses of birds, and such murmurings of torrents and cascades.

The house does not answer to the extreme magnificence of the gardens; it contains, however, a superb saloon, and other agreeable rooms furnished with taste.

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JOURNEYS TO LA MOTHE\*, NORMANDY,  
BRETAGNE, TOURAINE, &c.

*La Mothe, 1 August 1788.*

WE have been this day to Saint Vallery, a seaport five leagues from hence, where we dined at an inn by the sea-side.

We were after dinner conducted on board a new vessel, to which no name had as yet been given. They requested me to permit the Duke de Charres to name it, and to stand godfather; to which I readily consented, having never seen a ceremony of this sort. Upon the quarter deck a table was placed, covered with a cloth fringed with lace, on which were a pot of holy water, and some plates filled with salt and corn. The priests, dressed in the habits of their profession, stood round the table. The Duke de Charres and Mademoiselle were the sponsors. The vicar having delivered a very pathetic discourse, and the other priests chanted some prayers, the former pronounced his benediction, walking round the vessel, and strewing corn and salt, the symbols of

\* An estate belonging to M. d'Orleans, in Normandy, near the town of Eu, and on the sea-coast.

abundance.

abundance. This ceremony of pronouncing a benediction on a new ship ready to sail on a long and perilous voyage, might afford, I conceive, an admirable subject of discourse, particularly when addressed to a young man.

The rigging, and every thing relative to the vessel, were explained to the princes with great minuteness; they also saw in the dock-yard two unfinished ships on the stocks.

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*La Motte, 4 August 1788.*

THERE have been brought to us every morning such shell and other sea fish as we were desirous of seeing alive. We have already seen thornbacks, flounders, mullets, cod, a tunny, some soldier or hermit crabs, star fish, and various kinds of zoophytes\*.

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*La Motte, 21 August 1788.*

WE have been this afternoon to see a very singular village, about three leagues from hence, of the name of *Cayen*. It is by the sea-side, and consists of about eight hundred houses. The bank of the sea is in this place of considerable height, and is formed by a very fine sand, which the wind drives from the coast. The consequence is, that

\* In education no object of instruction that presents itself should be despised; particularly when it does not interfere with more important studies, and we have only to look before us and ask questions.

the sand is again blown from this eminence, and scattered not only over the village, but to a great extent beyond it; so that you cannot walk in this melancholy country without being up to your ankle in sand, and as far as it extends, not a blade of grass or moss, not a tree or shrub is to be seen. We might suppose ourselves transported to the dry and burning deserts of Arabia. Also when the wind is violent, which frequently happens on the coast, the sand is raised in thick clouds in the air, and this unfortunate village is almost buried under it. But an abundance of fish, which give them a certainty of subsistence, retains the wretched inhabitants to the spot, in spite of so many calamities, and in spite of the privation of fruits, herbs, fresh water, and every convenience that nature elsewhere offers to the poorest peasant. Their situation appears to me the more deplorable from the consideration that, at the distance of little more than a quarter of a mile, there are rich meadows and fertile corn-fields, which must be to them a mortifying contrast. I have never experienced more painful sensations than the aspect of this village excited in me. On one side the boundless ocean; on the other a vast plain of white sand, interspersed with the wretched huts of the fishermen; vegetation annihilated, a burning sun, doubly incommodious from the reflection of its rays on the glittering sand; an obscure air rendered unwholesome by continual dust; the dismal roaring of the sea; in short, every thing seems to concur to make this village the most dreadful abode in the universe. Meanwhile it is inhabited; it is even populous, and we see a multitude of children. How strong is the power of habit and the love of life! These fishermen are content

to endure all these evils, upon condition of being free from inquietude; as to the means of prolonging this miserable existence. What do I say? Perhaps the majority of them, whom we regard with pity, prefer this dreary land, where they drew their first breath, to the fertile fields of their neighbours; since, as the poet whom you have read observes,

E istinto di natura  
L'amor del patrio nido \*.

In observing what these men can endure, not only without despair, but with apparent content and ease, you ought to admire the fortitude from which it springs, and of which those who have been continually nursed in the lap of prosperity can scarcely form an idea. Weep with the unfortunate who sinks under the weight of his calamities; if you cannot meliorate his lot, deplore at least his situation, and partake his sorrow: every being that suffers has a claim upon the compassion of his fellow-creature. But let more dignified sentiments rise in your soul, at sight of those who support their pains with serenity and firmness. Let the example you have this day seen teach you to bear any misfortunes that may befall yourselves with similar courage. With these fishermen in your remembrance, should you not blush if the contradictions and mortifications you might meet with in society were to make you peevish and ill-humoured, if you were to be cast down by an attack of a fever or a head-ache, or were to allow yourselves in the least habit of softness and effeminate delicacy?

\* To love the paternal nest is an instinct of nature.

*Heave*

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*Havre de Grace, 1 September 1788.*

**W**E first visited the arsenals, afterwards the Mole.

We saw there a dreadful monument of the restless cupidity of men, a large vessel called a *slave ship*, and destined for the transportation of negroes. It was extremely cumbersome, from the number of cells it contained for the confinement of these unfortunate beings.

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*Mount Saint Michael, 6 September 1788.*

WE changed horses at Pontorson to reach this place, which is only three leagues farther; but for one whole league the road is exceedingly bad, and we travelled a considerable part of it on foot. It is at certain times, and indeed ordinarily, necessary to be governed in this route by the ebb of the tide, the road being impassable at other times; but the sea had now been at low water for several days. When we arrived it was totally dark, and the objects which under these circumstances presented themselves to our eyes were extremely impressive. The coast is sandy and barren; the guides precede you with flambeaux, and utter at every other moment horrible cries, to warn you of certain deep holes and dangerous places that intercept your progress: on account of these it is necessary to make a thousand  
circuitous

circuitous windings. The fort was illuminated in compliment to the princes, and appeared to be as it were at our feet full half an hour before we arrived. The bells were also rung, and their mournful and funereal sound swelled the melancholy impression that was made by the surrounding objects. Well might it have been said of this castle in the language of the poet,

Nature's abhorrence, on a rock it stands,  
Whose barren summit seems to touch the skies\*.

No imagination indeed can suggest an image of height and declivity that can keep pace with this object: and its aspect is rendered more striking by its towers, its fortifications, and its venerable gothic architecture. We first entered into a citadel where the people of the place, dressed in uniform and accoutred with muskets, waited to receive us. There are no troops here but in time of war; upon other occasions the prior of the convent is the commandant of the fort. Next to the citadel we were presented with the view of the town, which is very small and seems to be very poor: it consists of one long and uncommonly narrow street, in which every step you take is a steep ascent, and in a course perpetually winding and irregular. It is impossible to proceed along it otherwise than on foot. On the present occasion every house was illuminated, and the inhabitants collected at their doors. After having climbed along this street for half an hour, escorted by all the monks and many attendants with lanterns, we left the houses and

\* Sur un rocher desert, l'effroi de la nature,  
Dont l'aride sommet semble toucher aux cieux.

came

came to a flight of steps of about four hundred in number, very steep and difficult, and covered with briars and moss. The ascent is now and then interspersed with little esplanades where you rest yourself for a moment. It is impossible to imagine any thing more tiresome than this climbing; and, though the weather was not hot, it occasioned a violent perspiration. At length we entered into a spacious chapel, of which the choir is very fine and very noble: we were then in the convent. After having crossed the church, we ascended another staircase which led to a series of apartments large and handsome. There is farther a belvedere placed upon the top of the fort, with an ascent to it of four hundred steps from the level of these apartments. The air is very keen, but sufficiently wholesome. They have a supply of cistern water which is not unpalatable. The winter is extremely rigorous, and begins early in the season of autumn: sultry and hot weather is here unknown. To some of the houses in the town there are very small gardens, and some of the inhabitants keep cows; but the monks are obliged to procure necessaries from other places, even bread, which is never made here on account of the dearneis of fuel: they have no supply nearer than Pontorson. It is very seldom and by mere accident that they have any fish upon the coast: thrust out therefore as they are upon a tongue of land, they are obliged to buy it elsewhere. About a league and a half from hence there is a summer habitation belonging to the convent, with a fine garden and a plentiful supply of vegetables. The monks are twelve, and they receive no novices. It appears to me, that they seek as far as is in their power to alleviate the misfortune of their prisoners.

They



They assured us that they never kept them in constant restraint, unless they had positive and particular orders from the king for that purpose, and that even very frequently they indulged them with excursions in the neighbourhood. I questioned them about the famous iron cage: they told me it was not made of iron, but of wood, the bars exceedingly massive and thick, and the distance between them of the breadth of three or four fingers. It is now fifteen years since any prisoner has been constantly confined in this cage; but they often put their prisoners into it, when they are mischievous, as they say, for one or two days, though the place be excessive damp and unwholesome, and though there be another place for their confinement as strong and of no injurious effect. I testified surprise at this account.

The prior answered me, that it was his intention some day to destroy this monument of cruelty. Instantly Mademoiselle and her brothers exclaimed, that it would give them inexpressible pleasure to be present at such a catastrophe. The prior replied, that he considered himself as perfectly at liberty in this respect, and would therefore indulge their wish to-morrow morning: it will certainly be the most delightful compliment that hospitality and kindness have any where paid you. I sleep in the chamber which was lately that of the Abbé Sabathier, the illustrious martyr of so glorious a cause\*. The monks cannot speak of him at this moment but with veneration and love.

\* For opposing despotism.

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*Saint Malo, 7 September, half after  
nine in the evening.*

THE following are the particulars of what we saw this morning before we quitted Mount Saint Michael. The prior, together with the monks, two carpenters, a Swiss belonging to the castle, and the greater part of the prisoners, for we had desired they might be present, accompanied us to the place where this terrible cage was inclosed. To arrive at it we were obliged to pass through such dark subterraneous passages, that it was necessary to have flambeaux: and after descending a variety of stair-cases, we at length reached the spot. The cage was extremely narrow in its dimensions, and was placed in a damp cave, where the water ran in streams. I entered with feelings of horror and indignation, tempered by the pleasing reflection, that at least, thanks to the benevolent interference of my pupils, no unfortunate victim would henceforth painfully ruminate in this dreadful abode on his own sufferings and the cruelty of mankind. M. de Chartres gave the first blow of the axe to this cage. The carpenters then demolished the door and other parts of it. I have never witnessed any thing more affecting than the transports, the shouts and acclamations of the prisoners, during the demolition. It was surely the first time that these vaults had ever resounded with the cries of joy. In the midst of this tumultuous ecstasy, I was struck with the melancholy and dismayed appearance of the Swiss, who regarded this spectacle with the utmost chagrin. I communi-  
cated.

ated my remark to the prior, who informed me that this man regretted the destruction of the cage, because it had been his office to shew it to strangers. The Duke de Chartres gave two louis to this Swiss, telling him, that instead of the cage, he might in future shew to travellers the place where it had stood, which would certainly be a more agreeable sight to them . . . . . After attending mass, we took a view of the whole house, where we saw an enormous wheel, by means of which, with cables, heavy provisions for the use of the fort are raised from the strand on the outside, and conveyed through a window into the castle. We walked upon the terraces or parapets, which are very high. The view from hence is on all sides admirable: you see *Mont Tomblaine*, which is larger than Mount Saint Michael, but not inhabited. It abounds with excellent rabbits, and is at the distance of about three quarters of a league, which appears incredible: for as, like Mount Saint Michael, it is in an isolated situation in the sea, and there are no surrounding objects that should enable us to judge by comparison, it seemed to us exceedingly small, and not farther off than a hundred paces. We afterwards saw what is called *the Hall of the Chevaliers*, which is large and handsome, and supported by columns. It derives its name from its being a custom with the chevaliers of the order of Saint Michael to visit this mountain . . . . The library is a very poor one, which mortified me, from the consideration how useful a good collection of books would be to the prisoners. Superstitious tradition relates, that Saint Michael wrought miracles upon this mountain, at that time inhabited by hermits; that afterwards the Saint ordered buildings to be erected

on it, and it was at first called *Mont de Tombe*, on account of its form. The ancient dukes of Normandy and other princes have made pilgrimages to this mountain, and presents which we saw in the treasury of the church. Pilgrimages are still made to this place, and we were loaded with medals and little silver shells, which are given to pilgrims on such occasions.

We obtained for a number of prisoners a permission which they requested with earnestness, that of accompanying us to the bottom of the castle. Among them was one who had been confined fifteen months, without having been once suffered to leave the top of the fort. When he found himself out of the convent upon the little esplanade, and particularly when he saw the grass on the steps of the descent, he felt an emotion of joy that no words can describe; he gave me his arm, and exclaimed with transport at every step, *Oh, how delightful it is to walk upon the grass\*!*

I am charmed with having had an opportunity of seeing this melancholy but singular place, this amphibious castle, rejected in turns both by the sea and land; for this mountain, during one part of the day, is an insolated island in the midst of the waves, and during the other part is deserted by the water, and situated on a vast extent of dry land.

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*Lamballe, 8 September 1788.*

WE have seen at Saint Malo a very singular instance of what may be done by activity

\* On our arrival at Paris, we made various attempts in his favour, but to no purpose. M. de Chartres, however, had the felicity of procuring instantly the release of one of these prisoners, and of contributing to that of another.

and

and industry united. Fifteen years ago, a merchant of the name of Dubois lived in that town, whose affairs were in a ruinous state. Finding himself destitute, he was on the point of sailing for the Indies, when a vessel, which had been supposed to be lost, entered the port. Dubois was one of the principal proprietors of this vessel, which had gained such immense wealth, that his share amounted to six hundred thousand livres (25,000*l.*). With this sum he made other adventures, in which he was successful. He then obtained permission to construct a port at his own expence, at a place called *Montmorin*, a short league from Saint Malo. This port is finished, and is an exact miniature resemblance of that of Brest. Dubois has built there a handsome house, in which he resides, and his occupation is that of building ships for sale. This portion of land, acquired by labour and industry, is thus become the property of Dubois, and is a kind of republic founded and governed by himself. The workmen are numerous, for every thing is manufactured on the spot; ropes, cables, sails, masts, planks, &c. He lends money to naval adventurers, who in that case lay up their vessels in his harbour as a security for the repayment. There are six of this kind at this moment in the harbour, with flags of different nations. This singular man is extremely hospitable, and receives strangers and those who come to see him with the greatest civility.

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*Tours, 16 September 1788.*

. . . . . GAILLON is a singular village,  
within the district of the little town of Langeais.  
All

All the houses of Gaillon are built in the rock, which gives them a very extraordinary appearance: the doors to some of them are at a considerable height, and there is no way of ascending but by means of a moveable ladder, which is taken away at night. Many of these doors are nothing more than large branches of trees crossing each other, which gives a wild and uncivilized air, that is in my opinion very agreeable.

We saw another village of this kind in the last stage but one before our arrival at Tours; called *Saint Etienne le rechigné*. We alighted from the carriage, and entered one of these extraordinary habitations: it was very neat in the inside, and the room into which we were admitted was of a tolerable size: such a room they told us might be dug with ease by two men in five months.

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Paris, 3 October 1788.

WE have been to day to the Sorbonne. The church is beautiful, and is a miniature representation of Saint Paul's at London, and consequently of Saint Peter's at Rome. The monument of Cardinal de Richlieu, by Girardon, is greatly inferior to his reputation. It is composed of three figures, Religion supporting the Cardinal, and Science lamenting his death: the latter figure is in a fine attitude, and has great expression; but the design is in a bad taste, and the figure clumsy and heavy: the arm upon which the head is reclined is ridiculously short; the drapery of the cardinal, which falls in innumerable folds,

folds, deserves no estimation: the figure of Religion is cold and unmeaning. M. Myris has observed to you that the figure of Science is servilely copied from Poussin, being a figure in one of his sacraments—the *Extreme Unction*. Poussin died in 1665, and the monument of Cardinal de Richlieu was erected 1694. . . . In the internal government of the Sorbonne there is a particular that deserves to be noticed. The prior is always chosen from the youngest members of the society; he continues in the office for a year; but the functions annexed to it are discharged by certain old and experienced members. In this we have presented to us an excellent moral: they accord to youth the general object of its ambition, honour and distinction; to age and mature experience they entrust the conduct of affairs.

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*Paris, 21 October 1788.*

WE have this day visited the prison of Vincennes; we first saw the dungeon. We were in the apartment that was inhabited by the great Condé: that of Cardinal Retz is no longer known. These apartments have three massive doors completely studded with iron; each having, beside a lock, three enormous bolts. The chimneys are grated up on the inside; the windows are extremely high, very small, and fortified with three rows of iron bars. When we consider all this, we are astonished that a prisoner should ever have formed the project of making his escape: but the beautiful verse of Dante,

Lasciate ogni speranza voi qu' entante \*!

\* Farewel hope to those who enter here!

is only applicable to hell; and there is no door of a prison upon which it can with propriety be written. As long as he breathes man preserves and cherishes hope; and this at least is a blessing of which tyrants have not the power to rob him.

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Paris, 31 October 1788.

WE have been to the Luxembourg to see the gallery of Rubens, containing a complete history of Mary de Medicis. The following are the most excellent of these paintings: That in which Love shews to Henry the portrait of Mary de Medicis; while Wisdom, under the figure of Minerva, appears to recommend to the king a union with this princess. The *accouchement* of the queen is a *chef d'œuvre* worthy the reputation of this great artist. We see distinctly in the countenance of the queen the two expressions of joy and suffering. The head is turned a little aside, and the body full in front; an attitude that is commonly devoid of grace, but this figure is grace itself: it has also an air of dejection perfectly in nature. Behind the queen stands Lucina, whose cold and tranquil visage forms an excellent contrast with that of the princess, which is full of expression. The apotheosis of Henry the Fourth is also an admirable picture.

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Paris, 13 November 1788.

TO Saint Roche. Saw the tomb of Madame de la Vive, who died at the age  
 VOL. II L of



of twenty. The bas-relief represents Time cutting off a rose; a very absurd allegory, for the rose is here the emblem of early youth, and it is not Time that withers and destroys youth. Time, with its scythe cutting down an oak, would be, upon the tomb of an aged person, a more just allegory.

14 April 1789.

WENT to a sale of pictures with M. Lebrun. We saw there a cat in porcelain, the price of which was a thousand crowns, which the connoisseurs say is not too much, though the design is wretched; but its beauty consists in a certain violet hue, which renders this sort of china very valuable. We have laughed, during our lectures, at the absurd taste of the ancients for *myrrhin* vases\*; but these vases were at least of a beautiful form, and might be applied to some use, whereas cats, monkeys, toads, and frogs, of ancient porcelain, for which an exorbitant price is given, are very clumsily made, and represent very despicable objects. It is truly absurd to esteem a trifling and disagreeable object, merely because it is rare. I trust that you will never indulge such ridiculous whims, but, on the contrary, that your taste will be rational and noble; that if you purchase pictures, you will not prefer to graceful and heroic subjects, cook-maids, tobacco-smokers, and fish-women; that you will not fill your cabinets with toys and china,

\* Brittle vases that were in high estimation. Nero purchased a great number at a very enormous price; and his favourite, Petronilla, gave for one three hundred talents, or sixteen hundred and twenty thousand livres (40,000*l.*).

and

and glass beads, and tissue, &c.; and that when we enter your house, we shall not imagine ourselves in the apartment of a silly woman full of childish and ridiculous fancies. . . . .

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*Saint-Affise, Saint-Port, ten leagues  
from Paris, 13. March 1790.*

FROM Saint Affise we went on foot by the woods to Saint Port, to see an interesting monument in the church erected by my aunt. In this edifice, in pursuance of his will, the heart of the late Duke d'Orleans has been buried. In the article of his will expressive of this disposition, he has added his *hope that the ashes of the lady of the manor would hereafter be united to his own.* You descend a few steps which are terminated by a marble door belonging to the vault; the door is detached from its place in the frame, and lies on one side; thus ingeniously expressing that the vault is still kept open to receive the body of another inmate, an idea which could not have been more happily conveyed. On the door is inscribed the article of the will of the late duke which refers to this subject; and this inscription seems also to be a lucky thought. At the conclusion of the extract my aunt has farther subjoined:—*This monument is consecrated to this noble personage, with sentiments of grief, respect, and gratitude, in expectation of the moment when his last dispositions shall be ultimately obeyed.* Instead of the last clause, I should have been glad that it had been termed thus: *in expectation of the moment when this door*

*shall close never to be opened more.* It seems to me that this style would have suited the subject, and suggested a more awful idea. In other respects, the general idea is new and striking, and worthy of the understanding and character of her in whose mind it originated.

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26*b*.

THIS garden, laid out in the English taste, would be very beautiful if it was less crowded, and had fewer narrow winding paths, which is the common defect of almost all gardens of this kind in France. There is in it a tomb in white marble of a little dog. These puerilities are extremely absurd; and I hope that my pupils, should they ever form a garden, will reject such frivolous ornaments which, common as they are, are proofs of a very corrupt taste.

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27*b*.

I AM shocked when I see a melancholy event made the subject of an ornament in a garden, as the death of a mother, a child, &c.; unless the monument is placed in a solitary situation, and separated from the garden. It is an act of profanation to expose it to the view of every one that passes. For if an entertainment be given in the garden, the company will dance and sing, with this monument of sorrow and death before their eyes; the daily visitors will indulge in gay conversation at the foot of this funeral column; and if it be well executed, we shall hear them continually repeating:—*The situation of this monument*  
has

has a charming effect. All this is terrible: good taste is always offended with indecorum, particularly in things of sentiment.

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AT the other extremity of the garden is a handsome rustic temple, the inside of which is delightful. It is dedicated to Hope; in the representation of which the artist has displayed great ingenuity. She is leaning upon an anchor; at her feet is a bird's nest, emblematical of the purest and sweetest hope of life, that of maternal love; and as hope is too often founded on illusions, the figure is surrounded by *chimeras*\*. The chimerical personages are introduced upon a small scale as accessories, and are painted in the Tuscan manner. There are four: one figure holds its chimera closely embraced; another is in the act of caressing and expressing affection; a third is giving it suck; and a fourth whipping its chimera with a bouquet of roses. This last idea wants clearness and perspicuity; and I should have been better pleased if the painter for his fourth subject had found some mode of expressing the unhappiness of him who had ridded himself of his chimera. The group recalls to our memory the fine idea of Sir Joshua Reynolds, who has represented Hope with her arms stretched out towards heaven, and her eyes fixed with eagerness upon the fleeting clouds. The vagueness of this idea constitutes its beauty, and admirably typifies the nature of Hope, which has always in it something loose, undecided, and uncertain.

\* Represented under the form that fable describes them.

12. June 1789.

WE have seen in the cell of one of the monks of this convent a refinement of cruelty of which I could have formed no idea. This monk has a canary bird, which he has confined in a cage for ten years. The poor bird has for a perch a slender rod of wood suspended like the beam of a balance; when he alights at one end, the perch by its motion opens the door on the opposite side of the cage, and the bird flies eagerly towards this door, which shuts the moment he quits the extremity of the balance: the canary bird then alights on the other extremity of the perch, and in like manner opens the door on the contrary side. Thus has this unfortunate little prisoner continually before him the image of liberty, without being ever able to enjoy it! This struck me as a diabolical invention. It is probable that the monk wears with regret the chain he has taken, and that his soul, envenomed by this regret, is become cruel. Vices produced by restraint and slavery have a character of meanness not to be seen in men that are free.

*Chailôn, Convent of Saint Mary, 13 July 1789.*

A FEW days ago we were at the Champ de Mars, to see the works that are carrying on: it exhibited a striking and pathetic picture, and I could not help pitying those whom a party spirit renders incapable of enjoying the delicious

licious sensations we felt. Wheelbarrows were offered to my pupils, who immediately went to work, and that not in jest, but with serious application, and for the space of an hour.

18 August 1789.

**W**E have been to Ivry-sur-Seine to see the house of M. D\*\*\*. . . . The gardens are large, but exhibit no inequality of surface; on the contrary, it is one continued level: there are however some superb forests which have a very majestic appearance. There are various little erections, cottages, &c. that do not at all correspond with their situation, which is grand and noble, and by no means rustic and picturesque. I could wish that grass were sown, and a beautiful temple of Druids erected on the most majestic site. An English garden can never be beautiful unless the artificial erections correspond with their situation and the nature of the landscape; a rule that is too commonly neglected. A ruin in a solitary place, and surrounded with old trees, would have a much happier effect than in the front of a house, or in the midst of a new plantation: grottos, cascades, and rocks, should be environed by mountains and precipices: a pyramid, or an obelisk, demands a noble site, and not a rural landscape: it is absurd to place a Chinese pavilion on a spot that Nature has deserted: in short, the fitting and the probable should in all cases be taken into the consideration, or nothing will be produced but gewgaws or monsters.

23 July 1789.

DEPARTED from Pont-aux-Dames at eleven o'clock, passed *Chapelle sur Crecy*, which is a charming house; stopped three hours and a half at *Maupertius*: the house is a pleasing one, and the gardens vast and delightful. We first walked in the Elysium, which is the most beautiful part. It is a large wood, the ground of which is extremely unequal; but the slopes and ascents are gentle, and not at all fatiguing. The wood is formed by trees of a most majestic size and height; there are young trees interspersed among them, and small clumps of willows of a different verdure. The paths are intersected by an infinite number of streams, and frequently by a river so large, that every now and then we had to pass rustic bridges placed across. At every step you perceive fountains of a clear water, which are formed into cascades, and are always flowing. One thing I remarked in the Elysium which appears to me ingenious: there is a single place in which it was impossible to hide the wall that forms the inclosure; the wall is very high, and suggested the idea of converting it into an ornament. In that place the ground is considerably rising, and the wall appearing only from the top of the hill is crowned with parapets, and flanked at one end by a fort with cannon. Nothing is wanting to enhance the effect but that the fort should have been larger, it being too mean in proportion to the objects that surround it. In the Elysium there is also a rustic temple, supported with trunks of trees,

trees, instead of columns; the idea is common and trite, and I cannot say pleases me, the general effect partaking of a magnificent little congruous to the rudeness of the materials. Undoubtedly, they thought a building wanting in this place, which should neither exhibit an exquisite refinement, nor be altogether coarse: and this idea is tasteful and good; for the wood, though rural in its general features, has I know not what of elegant and striking in it, that would have ill assorted with a simple cottage. But however we judge of the temple, its situation is certainly delicious; it is surrounded with cascades of a sparkling beauty, the water of which is pleasing both to the eye and the palate. We dined in this temple, and the gardener told us that the place was always open to the curious; and that every one, without being known to the master of the house, might bring his dinner and eat it in what part of the garden he pleased: this proceeding is full of affableness and hospitality. As we ascend to the highest part of the Elysium, the scene insensibly changes its features; and, as we advance farther, wears a romantic and uncultivated air. At the end is a hermitage silent and tranquil, and at its foot a beautiful fountain. It is pity that the statue which is placed here is not better; and perhaps, in a retreat where the hand of nature only is visible, and which looks like the dwelling of some shepherd swain, a fountain covered with moss, and half falling into ruins, would have been more suitable than then marble basin, which has too new and too polished an air. When we left the Elysium, we followed a path that led us to a magnificent bridge, from which is presented to our view the most beautiful scene in the whole garden. In front of the bridge is a



grand mausoleum, round which flows the water of the river. The mausoleum in itself would have been but a trifling and a common object, but this situation renders it original and new; and the invention is the more ingenious because the person to whom it was erected was an admiral, Admiral de Coligni, whose remains are actually deposited in this monument: the interior of the mausoleum is not less beautiful. To the right of the bridge is a majestic pyramid, with a very handsome door, and an arcade of columns; the inside is a grotto, and is very striking from its loftiness, its grandeur, and the beauty of the finishing. There is another door of less splendid structure, which looks upon a country rude, rugged, and barren. The other parts of the garden are not so beautiful, but they are all agreeable, and the whole design was formed by M. de Montesquiou himself. M. de \*\*\*, in a random remark, made the finest eulogium of this delicious solitude. Animated with the enthusiasm of the scene, he cried—*Na, it is not possible that the contriver and proprietor of this garden should be a man of ambition!* It was a charming observation, for nothing can be more natural than to conceive that he who was able to design such a retreat could feel little pleasure in the tumult of a court. The inexpressible beauty which adds the highest grace to this spot no words can describe, because it depends chiefly upon the delicate, but never-failing taste that formed the out-line, and distributed the parts. It is thus in all productions of excellence, every thing seems spontaneous, yet nothing is done without mature design: hence they appear rich without profusion, various without irregularity, harmonious and complete in all their parts, as well as in the great whole. We also observed

served that there was an air of nobility that more or less diffused itself over the spot; and of which you might discover the features even in those parts that seemed most rude and neglected. There was not a single scene in the petty taste of a Dutch or a Flemish painting; indeed never upon any occasion have I seen so thoroughly realized the woods, the meadows, the thickets, which Poussin has painted and the best poets describe: every thing suggests to us the period of heroes and the golden age. . . . . Maupertius is fifteen leagues from Paris, and the road to it is remarkably good.

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6 September 1790.

. . . . . WE have been for some days at Charenton with the Fathers of Charity. . . . These fathers assured us that the raving lunatics were commonly cured, but the tranquil or melancholy ones seldom or ever. The reason is, that for the former there are physical remedies which are universally known, as bleeding, the ice bath, &c. but for the latter the remedies must be moral ones, and the physicians philosophers: such physicians however are seldom found among the faculty, and are not attired in the regalia of the college. From what I observed in this house, it appeared to me impossible that the melancholy lunatics should ever recover their reason. Without perceiving the consequences of so cruel a practice, their madness is made a subject of amusement; persons draw them into conversation, reply to their vague and extravagant sallies, talk madly with them, and thus augment and radicate the distemper.

distemper. I have had the care of many children and grown persons delirious from a fever, and I have always observed that by continually talking to them and answering them, as nurses commonly do, the delirium has been increased; whereas by mildly persuading them to be silent, by pacifying and soothing them, by replying to them in a proper manner, and so as to preserve the thread of the discourse, the delirium has always abated, and often totally subsided. The monks told us an extraordinary circumstance, which is, that by threatening them with the cold bath and other punishments, they obtained from the most raving and unmanageable patients five hours perfect silence and quiet every night: this mode was adopted that those who were disposed to sleep might not be disturbed by their cries. If this fact be not exaggerated, and I believe is not to be, for all the monks assured us of its truth, it proves that in the most perfect derangement of intellect man still preserves some remains of reason and self-government. . . . We saw a species of madness of a novel kind, in a young aristocrat rendered insane by the revolution, and I believe beyond the power of cure. His madness is that of supposing himself to be dying, and that the earth is opening to swallow him up. He is continually feeling his pulse, and saying in a stifled voice: *I die. . . I sink into the earth. . .* and he lays hold of the object nearest him in a manner strikingly expressive of grief and terror. We felt for him strong emotions of pity; but we flattered ourselves that were the head of a democrat to be deranged, he would not display this sinister kind of madness; patriotism and the love of liberty would preserve

preserve a character of sublimity more like the enthusiasm of inspiration than the sombre reveries of a vulgar maniac.

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29 September 1790.

. . . . THE chateau (of Chilly), of which Metezeau was the architect, was built by Marthal d'Effiat, superintendant of the finances. It is remarkable that all the superb houses, resembling our royal palaces, have been built by superintendants or comptrollers-general of the finances\*, a spectacle which, thanks to the national assembly, we shall never more behold. These men must have had an astonishing degree of effrontery to have thus displayed, with so much pomp and splendour, the fruits of their depredations. When the aristocrats boast of the *advantage of the old order of things* we should send them to Vaux, Chilly, Maisons and other places, where are to be seen these shameful monuments of the insatiable cupidity of placemen, the imbecility of kings, and the oppression of the people. I would send them on this excursion not to convert them, for this prodigality is the thing they regret, but at least to shame them into silence.

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4 November 1790.

SINCE the month of February of the present Year 1790, we have travelled, to see new houses

\* There are among other instances (beside Chilly), Maisons, which cost twenty-two millions (916,666 l.), Vaux-Pralin, eighteen millions (750,000 l.), &c. &c.

and

and other curiosities, six hundred and twenty leagues, exclusive of our excursions to places with which we were already acquainted, and our various journeys from Saint Leu to Paris. In the course of our travels we have had occasion to make one general remark which has led to very useful reflections : In the numerous villages through which we have passed we have uniformly found the peasants mild, affable and obliging where the seignors have been generous and beloved ; but where these seignors have been tyrants and detested, we have found the peasants disobedient and churlish. Tyranny is not only hateful because it is unjust, but because it sours and contracts the hearts of those whom it bends to its yoke : it is impossible to degrade and oppress men without at the same time corrupting them.

*End of the Extracts from the Journal of our  
Travels\*.*

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*Summary of the Course of Studies I pursued with my  
Pupils, and the Treatises I wrote for their In-  
struction.*

THE general end of study is to form the understanding and the earth ; that is, to cultivate, extend and perfect the intellectual faculties of the pupil, and to present to him during the course of his education a complete system of morality ; in

\* If the limits of this work would have permitted, I would have inserted in these extracts a description of the beautiful gardens of Dampierre, Mereville, Bayes, Raincy, Villeroi, &c. but these shall be given in another work, which it is my intention to publish in about eighteen months.

fine,

fine, to furnish him with resources in adversity, with preservatives against wearisomeness and the passions, and of consequence to inspire him with a taste for literature, the fine arts, and every other source of moral amusement. In general, every individual well organized is endowed with a propensity and aptitude to a particular science, or discovers a talent of some kind or other. It is of importance that we should find out what this propensity is, that it may be placed in action, and we cannot succeed in this enquiry but by means of a very extensive and diversified plan of studies. This is precisely what I have done for my pupils. In this plan were included the living and dead languages, history, mythology, literature, natural history in general, botany, chemistry, natural philosophy, geography, civil law, drawing, architecture, the mechanical arts, pharmacy, &c. I was desirous at the same time that they should neglect no bodily exercises that might develop and augment their physical strength. This was embracing an infinity of objects; but I conceived that by reforming absurd practices and defective methods, by employing various new means which I had arranged in my head, by making all their recreations instructive, and by devoting myself wholly to my pupils, I should easily accomplish this enterprise. I am not qualified to judge of the proficiency they have made in Latin: having no knowledge of this tongue I presided not in their studies. I am as little acquainted with Greek, and yet I was not useless to them with respect to that language. I wished them to learn it; but they felt no predilection but for living languages. That I might excite in them a desire for this acquisition, I betraught myself as a stranger: I pretended that,

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in order to be mistress of the etymology of an infinite number of words in our own language which are derived from this source, as the terms of medicine, anatomy, and many other arts, I was resolutely determined to learn Greek. I accordingly engaged a master, and took lessons from him for two months. During all this time I never spoke of the Greek language but with rapture, and frequently enlarged with emphasis upon the delights of my progress and the pleasure I found in the investigation of Greek roots. Meanwhile they perceived with surprise that I read fluently the strange and uncouth characters in which this language is written: it is true that my science extended only to the alphabet and a small number of words in the language: but to them I appeared a Stephanus in petticoats. They requested me to teach them what I knew: I consented, and at the end of a month they wished to receive instructions from a master. I must observe here, that if you wish children to learn a great many things at a time, it is necessary artfully to induce them to propose the study and desire masters themselves; and when they do this, you ought to tell them that you cannot consent to their request but on condition they will promise to persevere in this new study of voluntary choice, because there is something weak, and of consequence something shameful, in renouncing a purpose in which we have spontaneously engaged. If this stratagem be not employed, children, to whom it is intended to give a very miscellaneous education, will find themselves overloaded with studies, and will conceive disgust and aversion. I would not have recourse to this artifice in matters of absolute necessity or reputed to be such, as Latin in the education of men, history, geography,

geography, &c. but I would employ it in relation to all these instructions which it is not accounted shameful to be without. My pupils took two Greek lessons a day, and generally that of the afternoon in my presence, as well as the English, Italian\*, and German lessons, languages of which they have a perfect knowledge, particularly the two last. It is impossible in this place to give a minute account of the methods I pursued: this will be the subject of a work in two volumes, which I shall one day publish. I have, unassisted by any one, taught my pupils history, mythology, and every thing appertaining to literature, and I will venture to affirm with a minute attention and study that are without example both in public and private education. I do not believe it possible for a person to be better informed in this respect than M. de Chartres, considering his age. It is true that his lessons were peculiarly agreeable to him, and such they will always be when we take care to mix with them researches not to be found in any elementary book, and to relieve them by conversation. Beside the readings of two hours or two hours and a half every day, beside the chronological abridgments which I composed for them to learn by heart, I contrived relative to history and mythology a comprehensive table, containing hints of all that was singular and curious in these sciences. This catalogue I called *A Table of Memoranda*. I read successively to my pupils these heads, and they related from memory the incidents to which they referred. For example, I

\* To engage them to learn Italian, I undertook to instruct them myself in the elements of this language for the space of three months and a half, and have frequently supplied the place of the English and Italian masters, in case of absence or indisposition.



read the following article: *Aegon; sail of the ship*. The pupil recites the particulars of the return of Theseus, conqueror of the Minotaur, and of the death of Aegon, caused by Theseus forgetting to change the black sails of his vessels for white, &c. I read again: *Chilon, paternal love, admirable inscription*. The pupil relates that Chilon died with joy on embracing his son, who had come off victor in the Olympic games; and that to this same Chilon is attributed the inscription engraven on the doors of the Temple of Delphos: *Know thyself*. These instances may suffice to give an idea of my plan, from which I derived the greatest utility. The table should contain hints only to excite the memory, and not tell the story afresh, as its title implies. This kind of exercise, while it strengthens the memory, will at the same time teach the pupil to express himself with facility and purity, because the preceptor will be careful to point out to him every impropriety of language.—I have caused a magic lantern to be constructed, including in it a double advantage, that of presenting instructive facts to the mind, and of offering to the eye figures delineated in a pure style of design, with an accurate observance of the costume. My pupils, at their recreations, amuse themselves with explaining this magic lantern, which contains the principal events in sacred and Grecian history\*. The tapestry of the chamber of Mademoiselle d'Orleans, at Belle Chasse, represents all the great men of the Roman republic, and all the

\* I had formed a plan of representing in the manner of the *ambra diavola* the most striking incidents of fabulous history; but the persecutions and mortifications I have undergone for two years past, have not left me enough of leisure and tranquillity to employ myself in matters of mere amusement, which, however useful, were of the nature of recreations.

emperors and empresses in regular succession down to Constantine the Great. The heads are profiles, formed from antique medals so that the resemblance is preserved. The screens of the same apartment represent the succession of the kings of France. In all these collections the corresponding dates are placed. To neglect no means of instruction, the copies from which my pupils learned to write were upon the subject of history, mythology; and geography, and were selected from my extracts; all these copies have in the course of their education been transcribed by them a great many times. With respect to literature, I have successfully pursued the method which I pointed out eleven years ago in one of my publications. I began by reading to them all the poets and authors of the third and second order. During these readings I endeavoured to cultivate in them an excellent spirit of criticism: we had sufficient opportunities of exercising it; and it is much easier to perceive the defects of a moderate work than to feel and discriminate the beauties of a first-rate writer; they were soon very competent judges of the plays of Mademoiselle Barber, la Grange Chancel, Campistron, Antreau, and other authors of this class; but they would certainly at the same age have been very imperfect judges of Corneille, Racine, Voltaire, Crebillon, la Fontaine, Moliere, &c. A person who learns a language, however great may be his penetration, begins with explaining such books as it as are of inferior reputation; he reserves the reading of the best works till he knows enough of the language to discover all its delicacies and feel its harmony. Is it to be supposed that a child of eleven years can taste this kind of beauty even in his own tongue? That he should

should perceive excellencies which can neither be analysed nor defined; for example, the undefinedness of idea which constitutes the sublimity of Rousseau's odes, and the charm of various passages of Telemachus, and numberless descriptions of Buffon? Certainly not; your pupil will not be competent to this till he has read and compared a great deal, till you have formed his taste and cultivated in his mind all the germs of sensibility.

In reading the first description of books I have recommended; we must be careful of two things, that our criticisms be not puerile and trifling, and that the idea of their mediocrity have no influence on the judgment, and do not occasion asperity and injustice. After having read all the authors of the second class, and made extracts from them with remarks and reflections, we proceeded, when my pupils had acquired all the rules necessary to be observed relative to works of a different nature, to a course of reading for which they waited with extreme impatience, that of our great authors. Here it was necessary to guard them against another inconvenience, that of blind admiration. Nothing corrupts the taste and arrests the progress of knowledge so much as prejudice of whatever kind it may be; whether it be partiality or contempt, all the operations of the mind are suspended: we no longer see with our own eyes; no longer judge from the understanding and the heart, but renounce all the noblest faculties of man. This is a vice from which sufficient care is not taken to preserve young minds.

Preceptors in general wish their pupils not only to adopt all their opinions, but to adopt them without discussion or enquiry. I am persuaded that it is a shorter and more commodious method to pronounce

nounce dogmatically, than to give a clear and explicit definition, and hear what are the thoughts and opinions of the pupil: but to decide and to dictate is not to convince; and the preceptor who shall proceed in this way will form only men of stupidity and devoid of character. For myself, I am certainly desirous that my pupil should respect and love me, and that he should entertain, if possible, a good opinion of my judgment and taste: but whenever he differs from me in sentiment, if it imply no breach of the confidence he ought to repose in me, I applaud him; I wish this sometimes to happen, and I should even ridicule him were I to see that he implicitly followed my judgment in all things. My experience, the esteem he has for me, and the friendship which unites us, lead him to hear me with attention, pleasure and deference: this is all I desire in things the most essential. I am sure of convincing him respecting any point of morality: my reasonings being founded on principles which I have deeply rooted in his heart, he understands me before I have done speaking, and finishes what I was going to say; we start from the same point, our feelings are similar, and it is precisely as if I reasoned with myself. But in arbitrary things, or things of mere taste, where, without any violation of good sense, we may be allowed to differ in opinion, we do not always think exactly alike; we then debate and argue, and it is thus we have lived together since he attained the age of thirteen or fourteen years. If I am unwilling that he should entertain blind partiality respecting myself, if on the contrary I am desirous, as soon as his reasoning faculties begin to unfold themselves, that he should in general examine my opinions before he adopts them, it may  
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be supposed that I am careful he should not contract prejudices of any kind or upon any subject. In fine, to accustom the pupil to judge for himself, as soon as his understanding appears to be sufficiently formed, we should let the task devolve wholly upon himself of remarking the beauties and faults of the author we read with him, committing ourselves with pointing out to him those which he passes over in silence.—I have also instructed my pupils in geography, have given them a general idea of the manners and customs of the different people of the ancient and modern world, and a particular knowledge of all the remarkable monuments and natural curiosities to be found in Europe and other parts of the globe. One of their tutors (M. Ahyon) taught them the use of maps and the globes.—I farther undertook to instruct them in every thing I knew of natural history, that is to say, the animal kingdom, and what was most curious in the phenomena of nature and its singular productions. As to mineralogy I was incompetent to the task; but as I knew an acquaintance with chemistry to be necessary to that science, I caused a course of chemical lectures to be drawn up, which I studied with them, and they were then taught the elements of mineralogy\*. We also learned botany together, chiefly at the time of our airings and recreations; and I attended the lessons that were given them in medicine; for I was desirous they should acquire a knowledge of drugs, of the quantity that might be

\* They have studied various other chemical courses. I assisted only in the first, not with a view of learning this science, for which I have no inclination, and which, like all other abstract sciences, is greatly above my comprehension; but in order to give my pupils a taste for it; for nothing so powerfully excites the emulation of a child as to find himself at school with his preceptor.

taken at once, and particularly the danger of making use of them. I wished them also to be able to distinguish from the appearance of a drug whether it were stale or fresh, that is to say, salutary or pernicious, that thus they might be secure from those negligences and mistakes which have proved fatal to the life of so many individuals. Medicine is a science connected with natural history, inasmuch as it employs the substance of the three reigns, and with chemistry inasmuch as relates to the composition and decomposition of these substances; and it has over both the advantage of philanthropy and utility. I am therefore at a loss to perceive why it has hitherto been excluded from our systems of education. I was farther desirous that my pupils should be competent to the performance of phlebotomy, and that like the heroes of Homer they should be at no loss to apply the first dressing to a wound. With respect to anatomy we contented ourselves with a small number of illustrations from figures moulded in wax, and those only in relation to the heart, the circulation of the blood, and the two organs of hearing and sight; to which they added a regular course of myology (in which I did not join them), illustrating it as they went along by the sort of figure well known among artists, and having the skin stript away from one whole side of the body: without this study they could not have become perfect in drawing, since from it we learn the exact position of the muscles, and are enabled to copy them with correctness and judgment.—As my pupils were destined one day to possess considerable fortunes, I wished them to have a love of the arts: but in order to this it is necessary that we understand and cultivate the principles of those arts, otherwise we shall

shall prefer the meaner kind and admire moderate talents. My pupils therefore were taught drawing, and with an accuracy and truth that might give them eminence, if the disposition were not wanting; but at all events a thorough knowledge of this delightful and sublime art. The elements of geometry they were taught solely by M. Lebrun. They studied also, without me, a course of natural philosophy in which he presided, and a course of law, commenced long before the Revolution, and which has since been continued, adding to it a comparison between the old code and the new. These lectures were given partly under my inspection and partly under that of M. Lebrun, and they derived from them great pleasure and benefit.

Such are the studies which they have regularly pursued. But they have acquired other kinds of knowledge under a more agreeable name, that is to say during their recreations, which have been contrived so as to be equally instructive and various. In the winter season I accompanied them every eight or ten days to the Comédie Française, taking care to select such pieces as they had never before seen. During the representation, attentive solely to my pupils, I studied their sentiments and feelings, corrected their ideas when they were erroneous, and the next morning I made them dictate\* an analyses of the performances, which

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\* Till the hand writing of children be perfectly formed they ought not to write their compositions themselves, but dictate them; not only that their hand writing might not be injured, but to accustom them to dictation; for we may be able to compose with great facility when we write ourselves, and may entirely lose this facility when we attempt to dictate to an amanuensis, from want of practice. I am myself an example of this: I write without difficulty in a room full of children

was brought to me and instantly corrected. At other times we spent part of our mornings in visiting monuments, sales and collections of pictures, cabinets of natural history, extraordinary animals, either at the fairs or in private menageries, and lastly manufactories. In our excursions of this kind relative to the arts, we were always accompanied by a person who from his talents, information and taste, was competent to direct our judgment relative to architecture, sculpture and painting. The tombs in the churches, the statues and pictures we saw, recalled to the minds of the children certain leading particulars in history and mythology, and the ease with which they discovered their true explanation rendered it doubly delightful, and led them to perceive the utility and beauty of their course of studies. I also found that our visits to the different manufactories were productive of one very considerable benefit to the children, distinct from the knowledge they acquired, that of making them hardy, and of curing them for ever of a thousand petty delicacies at once incommodious and absurd. For six years they employed a part of three or four mornings in a week in descending into subterraneous places, mounting staircases composed of six or seven stories, and commonly terminated by ladders, traversing on foot large courts covered with mud or snow, &c.; and during all this, curiosity led them cheerfully to support the inconvenience of the strongest and most disagreeable smells (such as those of tanpits, and places where catgut is prepared, and soap and candles are manufactured), the dampness of vaults,

dren reading aloud, or with a person playing upon a harp by my side; but I could not dictate a letter that should have common sense.



the burning heat of stoves, the deafening noise of hammers and anvils, and lastly the risks which it is necessary to encounter in examining certain of these operations\*. I accompanied them myself in all these excursions, and they have reaped from them considerable advantage; but the advantage would have been greater had I possessed at first in this respect the knowledge I have since acquired, as I should then have given a systematic arrangement to these things, which would have impressed them more strongly on the memory. We ought to follow the regular course pointed out to us by the chain that connects one trade or manufacture with another: an interesting picture would thus be exhibited of the progress of human industry, we should be taught properly to appreciate first discoveries, and the potter would not be despised when his humble labour was considered as having given rise to the brilliant works of *Sevres*. It was proper also that we should pass from the glass-houses to the manufactories of crystal, and from thence to the work-shops of Saint Gobin, where you see large quantities of glass in a state of perfect finity. This thought only occurred to me in the last year of our excursions; but I repaired the defect as far as it was possible. I had regularly written an account of what we saw, and this account I took the trouble to compose afresh, placing the arts and manufactures in the order in which they ought to have been seen, and having done this the manuscript was read by us again and again.—The

\* Being present at a smelting operation at the house of M. Boulier, silversmith, M. de Chartres went too near to the furnace, and had his leg very much burned; but he took no notice of the accident, nor was it discovered till we came away, and upon perceiving his stocking torn and bloody. He was then thirteen years of age.

other

other recreations for the winter season were billiards, shuttlecock, &c. the study of vegetable history in engravings, the amusement of the historic magic lantern, the exhibition of proverbs and pantomimes of my own writing, the laying down plans in relief, the construction of enamel and various other operations of chemistry in application to the arts, the working at turnery and joiners work, and the taking to pieces and putting together miniature models of palaces: each member of these palaces is marked with a number referring to a manuscript catalogue of architectural denominations and terms. One person has this catalogue in his hand, and examines as the pupil takes up the member of the building, whether or no he call it by its right name. In this manner the scholar is not only familiarized with the names of the members and ornaments in the different orders, but also has a practical lesson upon several of the geometrical solids. These models were made under the direction of M. Lebrun and constructed with great accuracy; and the children who take to pieces and put together by way of amusement these members for ten years successively, assuredly learn as much of architecture as theory can teach, and are in no danger of confounding the places of the different ornaments which they have verified several thousand times.

Subsequent to the journey we made to the coasts of Normandy and Bretagne, in which we saw so many sea-ports, and examined with minuteness the works of Cherbourg and the dockyards of Brest, l'Orient, &c. M. d'Orleans gave us a very beautiful and accurately constructed model of a man of war, which was fixed in a proper situation at Belle Chasse, and my pupils, under the direction

of a person instructed in the subject, amused themselves three or four times a week with naming and explaining the different parts of its construction.— During the summer we visited monasteries, as well as the country seats and gardens of the nobility. We also represented plays, confining ourselves to the pieces in my Theatre of Education. At other times we have recited in a dramatic form different passages in the history of voyages, the scene of exhibition being the garden, and every person belonging to the house taking a character in his turn. The play at prison-bars was also one of their favourite amusements. I confess that I entertain a particular partiality for this sport, because it is capable of considerable moral effect. The persons engaged may display in the first place probity and a willingness to condemn himself, as well as courage and a willingness to suffer rather than see others suffer, since the parties are to be arranged so as to render the skill on both sides equal, since you have an opportunity of pronouncing against yourself in all doubtful questions, and of exposing yourself to deliver your friends. It is of the utmost importance to present the game in this point of view to the mind of children, to have a vigilant eye upon them during the exercise, and to applaud not him who runs with the most grace, but him who shews himself most hardy, equitable and generous. When in the country my pupils always took two airings every day, the first of them at half after six in the morning. This began with running, leaping, and climbing trees, and then consisted in going round the park with the gardener, who told them the names of the different plants and pulse, and the mode of cultivating them, and concluded with manual exertions in the cultivation

vation of a little garden of plants belonging to themselves. The gardener was a German, and spoke to them in that language. Our evening airing, unless when we took severer exercise than usual, was for the greater part dedicated to botany. When we did not botanize the conversation was always in English, our rule was also to talk English every day at dinner, and Italian every evening at supper. This continued for five or six years, and was then laid aside, but we persisted in speaking English in our walks to the end of the education. When I took an airing in the carriage, M. de Chartres and his brother for the five last years rode with us on horseback, and M. de Beaujollois for the three last. Finally, when the weather was extremely unfavourable they had a dance in which the servants and the peasants of the vicinage took a part.

*Gymnastics, or Bodily Exercises.*

TO this branch of education, too much neglected among us, I had paid great attention. Without recurring to antiquity for instances of bodily strength that would in the present day appear miraculous, a view of the armour of our ancient French knights is sufficient to shew how greatly the human species is in this respect degenerated. Where is the man now to be found who could walk a mile clad in a suit of such armour, without sinking under its enormous weight? Yet every knight wore it for months together; and travelled, ran and fought under the load. Since the execrable invention of gun-powder, an artificial and succedaneous strength has rendered personal vigour nearly useless in war; but in common

life the exercise and perfect developement of man's physical powers are still equally necessary. The object of gymnastics, considered as a part of education, is to strengthen the constitution, establish the health, enable us to undergo fatigue, give agility, address, suppleness, force, and that confidence which confirms courage, and makes us perform extraordinary actions without danger; in fine, to fortify us against all the accidents of life, and determine the growth of the body to the last degree of extension that nature can give it. For it is not to be supposed that a young man, brought up effeminately, will acquire that shape and size which a good education would have procured him. Effeminacy and corruption of manners in early youth oppose nature's efforts and intentions, stop her slow but wise progress, and produce rickety and dwarfish beings, those weak effeminate creatures, full grown at sixteen and decrepid at forty-five. For some years I was entrusted with the care of a child (my nephew), to whom I paid as much attention as my duty to my pupils would permit. My care was particularly turned toward his health, which was in a deplorable state: we were apprehensive for his lungs, and that he would be deformed, and he was beside little, weak, and thin to an extreme degree. I gradually and with proper care made him pursue the exercises performed by my pupils: like them I made him sleep on wood, a custom excellent on a thousand accounts, particularly as to the shape and the lungs, as it prevents catching cold, which is generally occasioned by perspiration at night, excited by the heat of mattresses, and checked upon getting out of bed (particularly in winter) by the cold morning air. Six months ago I returned this  
child

child to his father, and I do not think there can be found a finer, stronger, or more active young man, of the age of fifteen, better and more regularly formed, or of a more robust constitution. The following are the means I adopted with respect to this part of education.

1. *Shoes with leaden soles*, which my pupils wore from the time they were put under my care to their quitting me. These soles were at first very thin, and their thickness was insensibly increased. When M. de Chartres left me each of his shoes weighed a pound and an half, consequently the two weighed three pounds, and with this weight he ran, leaped, and walked three or four leagues at a round pace without being in the least fatigued. The shoes of Mademoiselle d'Orleans weighed at present two pounds; she never wears any others, except when she dances; she walks and runs with them without any appearance of being thus loaded; in the mean time her constitution is naturally very delicate, and she is not yet fourteen years of age. Beside the strength and swiftness which the habit of wearing such heavy soles must necessarily give, it has two other advantages attending it, that of guarding the feet from all dampness, and promoting the growth by gently stretching the muscles of the legs.

2. The exercise of *dumb-bells* which I directed to be performed before breakfast, and which continued only for ten or twelve minutes. It is an ancient exercise which Galen prescribed to his convalescents: a full account of it may be seen in the *Encyclopedie*, from whence I took it, under the word *halteres*. After this exercise the children carried, for an equal portion of time, pitchers full of water. In the country they crossed a considerable

able space of the garden, filled their pitchers at a natural fountain, and carrying it into their chamber filled the decanters for dinner. As this exercise had a useful object, they performed it in the country with pleasure; but at Paris, where we had no natural spring, they carried pitchers full of sand from one apartment to another, and as it was then merely a lesson it was repeated without desire or alacrity. These exercises therefore should have an appearance of utility, which is very easy in the country, but very difficult at Paris. The size of the pitchers is to be increased as the children grow older: they should be round, with a small opening, and the handle, instead of being on the side, should cross the mouth. The two exercises just mentioned were performed on rising in the morning, and before breakfast.

3. The exercise of the pulley. M. Tronchin originally invented this, and formerly practised it with success in amending the shape of deformed children. He related the circumstance to me thirteen years ago, and I immediately applied the idea to education. This pulley, fixed to the wainscot, resembles exactly that of a well, but instead of a bucket a leathern bag filled with sand is fastened to the rope. Round the pulley I directed a close balustrade to be placed to prevent any accident from the fall of the weight. In performing this exercise the child must stand perfectly upright, his feet close together, never rising on his toes when he pulls the rope, and not letting it slide through his hands in lowering the weight. In the country it was performed at real wells, placed in the children's little gardens. The wells were constructed of large casks, over which the pulley was fixed, and from these they drew water; and as  
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the size of the buckets could not be increased, because it was necessary to proportion them to that of the well, I contrived buckets with a double bottom into which weights might be put at pleasure.

4. The exercise of *the dosser* \*. This I had ordered so as to interrupt the drawing lesson for a quarter of an hour. In the midst of the lesson the children rose, took upon their shoulders dosfers proportioned to their size, and loaded according to their strength, and with these they went down and up several pair of stairs. When M. de Chartres set off for Vendome, he could carry in his dosser two hundred and twenty-five pounds, which no person belonging to the house could do with forty pounds less.

5. Exercise of the *rope*. This is a large rope fastened to a staple in the ceiling in the middle of the room. The exercise, which is fit only for boys, consists in ascending to the ceiling by means of this cord; this is very difficult without the assistance of the legs, that is, by keeping them asunder, instead of twining them round the rope, because all the weight of the body rests entirely on the wrists. Difficult, however, as it is, M. de Chartres, his brothers, and my nephew, performed the exercise equally well in this manner. This capability of ascending and descending readily by the help of a single rope, may be of great use on a thousand occasions in life. In case of a fire, if the flames should render it impossible to escape by the doors; in travelling, if we wish to descend into those deep and curious grottos which many travellers, for want of this practice, have

\* A sort of basket to be carried on the shoulders; T.



not been able to see, or at least have incurred great danger. This exercise, as well as that of the pulley, I employed as a relaxation between their studies; and in the winter, at Belle Chasse, between each language lesson, and after our reading, my pupils exercised themselves in one of these two ways, or in a *trial of strength of wrists* (*lutte des poignets*) for ten or twelve minutes.

6. *The exercise of weights at the feet.* This was an invention of M. de Montpensier and my nephew, who practised it every day for six months. This exercise astonishingly increased their growth. The pupil fixes to each foot a weight as heavy as he can carry, without great exertion; he then raises himself by his hands on the rope fixed to the ceiling, till his feet are at some distance from the ground, and for some minutes contracts and extends his legs alternately with considerable force. The weights which M. de Montpensier fastened to his feet last winter amounted together to fifty pounds, consequently weighed twenty-five pounds each.

7. *Leaping.* There are three modes of leaping; first, horizontally; secondly, over something raised above the ground; thirdly, from a high place to the ground. The last is dangerous, as in this kind of leaping there is a risk of breaking the leg, if it deviate ever so little from the proper direction in falling. This exercise therefore should be proscribed; especially as a perfect master in the other two modes will leap well in this, if ever he should be under the necessity of risking it to avoid a great danger. In the garden of the country-house, where we spent our summers, I caused a piece of ground about twenty feet square to be dug up. This piece of ground, which was called *the leaping-*

*ing-ground* (*sautoir*), was situated under the windows of my chamber, and on a large green, where the exercises of running were performed, so that without quitting my chamber I could see the children run, leap, and play at prison-bars. As the earth in this leaping-ground was soft they could receive no injury by falling. They thus leaped at full speed, that is to say, taking a distance to run: this distance should neither be too short nor too long; twelve or fifteen paces are sufficient. In leaping the feet should not be separated from each other, and the legs should be thrown forward, so that if the child fall his position might be that of sitting on the ground: if he fall on his knees it is a proof that the leap was not well performed. For the high leap I placed two forked sticks on the border of the leaping-ground and between them suspended a cord. The object is to leap over this cord, which may be done in two ways, either by taking a run, or with the feet close, that is, without a run. The cord is only to be hung upon the sticks, and not fastened to them, in order that it may give way if the child should not clear it; for if his feet were to be caught in it, the resistance would make him fall in a dangerous way on his back, and out of the leaping ground. When the pupil is perfect master of this mode, he may venture to leap over real bars, taking care that their height be less than he is accustomed to clear with ease; for instance, if he commonly leap four feet with the loose cord, the bar should be no more than three feet, and we may be sure that, if any imminent danger should require his leaping over a bar, or any similar obstacle, he would then rise as high as if it were only a cord. At this kind of exercise M. de Chartres  
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did not excel the rest of my pupils; but in the horizontal mode, he could clear at a running jump a space of twenty-one lengths of his own foot.

8. *Running.* This exercise I had divided into two kinds; one a trial of speed, the other of long-windedness. In the latter the pupil does not exert all his force, and by habit a child may run a long time. Mademoiselle d'Orleans at twelve years ran a league without stopping or walking a single instant. No one is ignorant, that in walking the body should be erect, the toes turned out, and the leg advanced before the body at each step; for it is impossible to walk well if we advance the body and the leg at the same time. In running it is quite the reverse; the body must be inclined forwards, the toes turn neither in nor out, and the body advance with the legs.

9. *Walking, running, and leaping on the tight rope.* I employed a rope-dancer a whole winter to teach my pupils this exercise at Belle Chasse. They took their lessons when they rose from table, as it is not at all fatiguing, and requires no exertion. This exercise gives agility and boldness: it teaches a person to walk with address and safety in the narrowest and steepest path, which in travelling\*; and on many other occasions, is of no small utility.

10. *Riding.* Of this M. d'Orleans gave his children the first lesson, and has since presided at almost all they have taken. They all mount on horseback with courage and skill, leap bars, ditches, &c. M. de Chartres, though he does all these things, has the least inclination to this exercise, and M. de Beau-

\* For example, on the cornice from Nice to Genoa, a very curious journey, which can only be made in a sedan chair and on foot.

jollois is in this respect a most astonishing youth. Like his brothers, he will travel twenty leagues on horseback and two or three on foot in the same day, without being in the smallest degree fatigued; but it must be observed that he has been exercised from his earliest infancy in every thing that could render him strong and hardy. When he was put under my care he was only three years old; and there is not a child living of his age that possesses his agility, address and strength. If these happy physical qualities were sedulously cultivated, at seventeen he would assuredly be a prodigy in this respect: but of this I have not the smallest hope, since within the four months that he has been no longer under my care, he has been made to give up almost all the exercises which I directed him to perform, and in which he excelled.

11. *Swimming.* Of this too M. d'Orleans gave his children the first lessons, and has frequently swum with them since. They all swim perfectly well, leaping into the water head foremost. I know nothing of this art, but I recommended two things; that they should sometimes be thrown into the water with all their clothes on, because people are commonly in this state when they fall in by accident, and that they should be carefully instructed in the methods proper to be pursued to succour and bring to shore a person in danger of being drowned.

12. *Archery.* Neither M. de Chartres nor his brothers were fond of this exercise, which has in it more gracefulness than utility; but Mademoiselle d'Orleans and the young persons brought up with her handled the bow with considerable dexterity.

13 *Shooting*

13. *Shooting.* As I was very desirous that my pupils should never be enamoured with the sports of the field, the delight only of the idle, and a passion fatal to the people before the revolution, I never encouraged them in this exercise, and they were therefore very indifferent about, and scarcely ever pursued it.

14. *Shooting with a pistol.* M. d'Orleans, who excels in this, gave them lessons, by which they have profited, and they still continue to practise this exercise.

15. *Fencing.* An exercise unfortunately necessary. M. Lebrun alone presided at this. They were taught by an excellent master, whose instructions, I am told, were not thrown away upon them.

16. *Military exercise,* which they partly learned under my inspection. To this they applied themselves with zeal and activity.

17. *Billiards.* I had no desire that they should excel in this, for I wished them to have as little inclination for gaming of any kind as for the chase. They played at billiards only by way of exercise, when the weather would not permit them to walk out; yet they played tolerably well.

18. *Shuttlecock.* In this I procured a tennis-player to give them lessons. To play well, the racket must not be held before the player, near the stomach, nor above the head, but by the side, and thus the shuttlecock is to be struck. Children should be accustomed to play equally with both hands.

19. *Dancing.*

These are all the exercises I made them pursue, and the success exceeded my expectation, for in this branch of education I was less seconded and  
more

more thwarted than in any other. It was particularly on account of these that I was accused of having a systematic turn of mind, of being *wedded to systems*, &c. Those leaden soles, beds of wood, baskets, dumb-bells, pitchers and pulleys, were thought cruel and whimsical inventions. It is said at first, that *such foolish conceits, such extravagant systems, would kill the poor children, whose delicate constitutions were unable to support so Spartan an education*. Afterwards, when all these delicate children visibly grew more robust; when the defective shape of some of them entirely disappeared; when their health became daily more confirmed; when without effort they were able to bear fatigue which men would with difficulty have supported; when, their tempers and dispositions feeling the effects of their happy constitution of body, they became cheerful, active, and lively, nothing more was said. My coadjutors, however, never presided with any degree of zeal at these exercises, which were in general performed well only when I was present. Either what I directed was forgotten, or was regarded with indifference and inattention. This appears from various passages in M. Lebrun's Journal, and I was therefore obliged to resume continually the same subject, and repeat the same orders. How different would have been the success, had my vigilance and activity in this respect been seconded! The six winter months which we spent in the capital were also detrimental to many of these exercises, particularly after the residence of the king was fixed at Paris. Before that period we had a very charming garden within the precincts of the Tuileries\*, where I

\* This garden belonging to M. de Penthièvre, who had the goodness to make me a present of it, and I gave it to Mademoiselle d'Orleans.

had caused a leaping-ground to be made, and where my pupils went every morning to exercise themselves in running, jumping, and climbing trees. But having for the last two years been deprived of this garden, it was impossible they should make the same progress\*. I was very desirous of passing a whole year together in the country with my pupils, in a solitary place, and at a distance from any capital. Had it not been for the troubles by which France has been agitated, I should have executed this project during the last year that M. de Chartres was with me, and it is in this manner that every education ought to be finished: but I have never been able to effect but in part, and very imperfectly, the plans I have formed. I mention them, however, as far as I am able, in the hope that other preceptors may follow them, improve upon them, and experience in their execution fewer obstacles and contradictions. Beside the moral advantages which would have accrued from a whole year of absolute solitude, and from studies pursued without interruption, at an age when the faculty of reason is expanded, I could have wished to accustom my pupils to the rigours of a winter in the country. I would have exercised them in sliding on the ice, running in the snow, braving the severest cold, climbing slippery rocks covered with ice; for I would have chosen a wild and picturesque situation, and they would have admired nature under a new and austere form. Instead of this grand and striking spectacle, they have seen, during their winters, nothing but mist and mud, and their eyes have never been struck

\* The garden of Belle Chasse was a very excellent one; but as it belonged to the nuns of the convent, females alone could be permitted the free use of it.

with

with the bright splendour of sheets of ice, and a pure dazzling snow\*.

Before I terminate this article upon the subject of gymnastics, I ought to make one observation, which is of no small importance; that all bodily exercises are salutary only when their performance requires no painful exertion. If they fatigue, if they depress, if they leave behind them a continual sensation of pain and weariness, they debilitate instead of strengthening: but a due gradation in applying them, and habitual use, render easy the most violent. I could give the exact steps of the gradation adopted for my pupils, as the particulars respecting M. de Chartres and his brothers were minuted every two months in M. Lebrun's Journal, and those relative to the other children in mine: but this account would be too long, and would occupy too much room in a work dedicated to extracts and summaries. Beside, the gradation must be varied according to the subject, and the best and safest rule that can be laid down is, to examine attentively and consult the child on every exercise that he is directed to perform. He should exert all his strength, but the weight should be diminished if it appear to occasion him the least pain. I will only say in general, that the method of making an insensible addition daily is a very bad one. Twelve years ago I made this experiment, as to the pulley. Every day I put into the bag a tea-spoon full of sand, and I found that the child

\* It is only in mountainous places, such for example as the environs of Thiers and Clermont, in Auvergne, that the country exhibits a beautiful spectacle in winter. This picture is admirable in its kind, when adorned with rocks, cascades, frozen torrents, &c. but in flat countries the earth, stripped of its verdure and shades, offers only the most monotonous and insipid prospect.



strained as much to hoist it at the end of the two months as the first day, which ought not to be the case. I then took out of the bag sixty tea-spoons full. The child did not appear to raise it any easier at first, but in a fortnight he could do it with extreme facility. Thus at every new exercise, or new addition, the child ought to strain a little, but without finding this effort painful. At the end of ten or twelve days he should not strain at all. If the contrary should take place, it is a proof that the weight is too great, and it ought to be diminished a little; and when the child has acquired the capability of hoisting or carrying a weight without difficulty, he ought to persevere for three or four months, at the end of which time the weight is to be increased to what he can bear without great exertion, unless the exercise has been interrupted; and in that case, on resuming it, the weight should be somewhat less than it was on his quitting it.

When a child is in his fifth year, we ought to begin to exercise him in running, to make him carry light burdens, drive wheelbarrows proportionate to his size, at first loaded with grass, afterwards with branches of trees, sand, &c. When he has completed his fifth year, leaden soles, very light and thin at first, should be added to his shoes. In the case of a girl, these soles should be fastened to the shoes by a ribbon passed round the bottom of the leg. This precaution is not necessary for boys, whose feet are not concealed by their clothes, and whose leather shoes are less liable to come off than stuff slippers. At six he should begin to carry the dosser and pitchers, and successively in the course of the year, all the exercises should be begun with light weights. My grand-daughter,  
whom

whom I am now educating, and who is just turned of five, hoists up thirteen pounds with the pulley, without any exertion. Three months hence, when the hot weather is over, I shall add two pounds more, for we should always take care to avoid increasing the weight during the excessive heat of summer. Her shoes with leaden soles, which she has been in the habit of wearing for four months, have, during the two past months, weighed ten ounces and a half; those of a child of the same age and size weigh without leaden soles three ounces, and thus she carries an extra weight of seven ounces and a half, that is to say, nearly half a pound. This weight I shall not increase these three months, and then only half an ounce, because the progressions of weight should be particularly slow and insensible from the age of five to eight, on account of shedding the teeth, which takes place in that interval, during which we should be careful not to fatigue the child, though it is at the same time highly necessary to augment his strength. Another child nine years of age, whom I have had under my care for twelve months, but whose physical education was before very defective, and whose constitution is extremely delicate, began these exercises only three months ago. She hoists with the pulley twenty pounds; her shoes with leaden soles weigh twelve ounces; those of Mademoiselle weigh two pounds; each shoe consequently weighs a pound. Mademoiselle carries in her dossier sixty-two pounds; but it is to be remarked, that the revolution in her health, occasioned by my departure, and the nervous effects that were the consequence, have thrown her back in all these exercises; she could not resume them till after an interruption of three months, and then with a diminution

nution of all the weights. For example, before my departure she hoisted forty pounds with the pulley, and now she can hoist only thirty-four. Eight months ago M. de Boaujollois hoisted forty-seven pounds: he was then only eleven years old. I must observe, that a person never will be able to raise with a pulley so great a weight as he can carry in his dossier. Mademoiselle d'Orleans carries in this way sixty-two pounds, yet she can hoist but thirty-four. M. de Chartres carries two hundred and twenty-six pounds, and hoists only ninety-six: meanwhile this was more than any man who came to the house could hoist with ease. From numerous observations, which I have made, it appears to me, that the strongest man cannot hoist a weight greater than that of his own body, yet by habit he may be able to carry three or four times that weight. I have farther observed, that the increase of strength is particularly perceptible from fifteen to seventeen, especially in the last year. M. de Chartres, for example, carried at seventeen two hundred and thirteen pounds; two months after, he carried two hundred and twenty-six; at the expiration of three months, he was preparing to increase this weight, when he set off for Vendôme. Unfortunately I have only been able to pursue this progression to the age of seventeen, never having had an opportunity of prolonging an education beyond that term; but I have reason to believe that this increase of strength continues at least to the age of twenty-four or twenty-five. Hence it would follow, that a young man, accustomed from his infancy to these progressive exercises, and continuing them to that age, would acquire a degree of strength

strength of which we can scarcely form an idea\*.

In this recapitulation it has been seen, that I made them pursue certain studies and exercises with a view to the utility which may be derived from them in travelling. The following was my motive: I am of opinion that the education of a young man cannot properly be finished till the age of nineteen or twenty. I knew that my pupils would be taken from me as soon as they should have attained their seventeenth year; and I anticipated, if not with dread, at least with regret, the moment when I should see them enter upon an empty, trifling world, where the least fault to be acquired is a habit of idleness, and a dislike of study and serious conversation. I had sufficient confidence in the principles I had taught them, not to fear their falling into the vices and shameful irregularities so common in the present day: but I beheld them at an age when the mind is as yet not perfectly formed, and surrounded with all the examples and seductions that retard the progress of reason, blind the understanding, deprave the taste, and debilitate the soul. The only way that appeared to me calculated to preserve them from these dangers was to inspire them early with a desire of travelling as soon they should be their own masters. It is by no means difficult to impart this

\* These exercises gave M. de Chartres and his brothers a degree of bodily strength superior, beyond comparison, to what is usual at their age; yet, notwithstanding my vigilance, these exercises were in general neither well nor regularly performed. M. Lebrun, as I have said, disliked them, and they were therefore indolently executed, except under my own eyes. Judge then from the accounts I have given of the degree of bodily strength these children would have acquired, had all the tutors in this respect possessed my zeal and punctuality.

desire

desire to those who have imbibed every species of knowledge which can render travelling truly agreeable. I took care that they should learn to travel with advantage, to make a journal, to discriminate wisely, to enquire, to listen, and to derive information from every thing they might see. After these cares, I was certain that, if they were permitted, the first use they would make of their liberty would be to traverse all the provinces of France, and then to visit foreign nations. There they might, without my assistance, have completed their education. Travelling cannot benefit an ignorant young man, who has no knowledge of history and the arts: on the road he travels post from place to place; in cities he goes to the play and other public amusements, is presented at the houses of the great, and spends his time in visits. He might as well stay in Paris. But a well-informed youth, properly educated, sees every thing with a degree of interest and curiosity; he will not be constantly shut up in a carriage, but will perform the greater part of his journey on foot, or on horseback; he can admire a beautiful landscape, and knows how to transfer it to paper; he will examine the plants with which he is unacquainted; the manners of the peasant will be far more interesting to him than those of the metropolis; frequently will he stop at the door of a cottage; willingly will he repose in a barn; he who has been accustomed to sleep on boards will not be distressed because his lodging is homely. If, in order to see a natural curiosity, a grotto, a singular cascade, it be requisite to climb steep rocks, to walk in narrow paths formed by nature on the brow of a precipice, to descend into a deep cavern by the help of a ladder or a single rope, he will not hesitate, he

he will go without fear and without danger, for these were the sports of his infancy. Should it be necessary in a desert that can be traversed only on foot, to carry two days provision, he will cheerfully share the fatigue with his guide; he will say, *This burden is nothing, my doffer weighed a hundred and fifty pounds more* \*. Should he visit a sea-port, he will make some stay there; he will compare the wealth, industry, and resources of this foreign mart with those of his own country already familiar to him. He will go into all the manufactories, into the dock-yards, on board the vessels; he will enjoy and feel all the value of the esteem shewn him by his conductors, who in their turn will be astonished to see a Frenchman of seventeen well informed without being vain. Having satisfied the veteran seaman with the solidity of his knowledge, he may possibly have the ambition to astonish the young mariner by his activity, and, before he quits the ship, spring with agility to the yard-arm or the mast head. In cities he will frequent society, to learn their manners and customs, but it will be society of his own choosing: as he loves neither gaming nor the pleasures of the table, he will not visit those who keep open houses; he will seldom also be seen in the palaces of kings: he seeks new objects, all courts resemble each other, and he who has seen one knows all. Fond of literature and the arts, he will be eager to find out those who cultivate them with success; he will derive no small pleasure in conversing with them in their own language, in shewing them that

\* Three years ago M. de Chartres made this answer to a person who asked him the day on which he was admitted a knight of the order, if he were not oppressed with the immense weight of his velvet cloak, embroidered with gold.

he

he is not ignorant of the history of their country, and that he is a stranger to no kind of knowledge. With them he will visit the cabinets of the curious, and the workshop of the artist. All the studies which he has just quitted will thus repass before his eyes; and the celebrated pictures, the monuments, and chefs d'œuvres of the arts of every kind that he sees will be engraven so much the more deeply in his memory, as he is acquainted with them before-hand from accurate descriptions. On his return to his hotel, he will not be idle; he knows how to write a journal, a work that will habituate him to every kind of composition: in his will be found sound criticism, striking relations of customs and manners, sage reflection on laws and government, curious anecdotes, fragments of history, descriptions, and every thing that can paint men and interest the world.—In this manner I dare believe my pupils would have acted, had it been in their power to travel when they quitted me; and this hope and these motives had a considerable influence in the plan of education I pursued\*.

\* At the moment of my finishing this article of bodily exercises, letters from Vendôme inform me of an action of M. de Chartres, which I should have been glad to have mentioned under the article *swimming*: but as the work went to press as fast as I furnished copy, the sheet in which that article is contained was printed off. I shall content myself therefore with observing here, that M. de Chartres has just saved the life of a man (inspector of bridges and roads at Vendôme) who was on the point of being drowned, by leaping into the river the moment he heard his cries.

*Of Diet.*

I HAVE always found that, both in public and private education, too little attention has been paid to the regimen which children ought to observe; as if it were merely a matter of indifference whether the health were good or bad. On this head I can only repeat what I have said at large in *Adela and Theodore*. I shall only add, that health depends principally on two things, temperance, and a knowledge of our constitution. It is not sufficient therefore to prevent your pupil from eating unwholesome things; he must be rendered abstemious, and taught perfectly to know the qualities of aliments, what are salutary and what detrimental to him; without which, he will undermine and destroy the good health you have given him as soon as he becomes his own master. To make him abstemious, example, as in all other things, will have far more weight with him than precept; but, above all, if he be inclined to gluttony, we should not suffer any one to jest with him upon the subject; when it is made a matter of pleasantry, he will no longer consider it as a vice, but as an accomplishment, and the cure will be impossible. There are certain kinds of food which are prejudicial to every body; as tarts, salt meat, rich soups, cream, truffles, mushrooms, &c.; and the same may be said of all spirituous liquors. There are others wholesome in themselves, but very improper for particular constitutions: as milk, so injurious to bilious persons, or those who are subject to complaints of the liver; and acids, pernicious to all who have weak lungs, to very thin children, and to all young persons at



a certain period of life. The advice of the oracle of Delphos, *Know thyself*, to be completely useful, ought to be understood physically as well as morally. A child therefore should learn to know himself in both respects; and I would say to one child, that he is inclined to melancholy, that he is sluggish and indolent, that he has a brown and yellow complexion, and sometimes spotted with a dusky red, because his liver is disordered, and he is of a bilious habit; I would then point out to him the regimen that he ought to follow, and, without deception, would promise him cheerfulness, vivacity, and a good complexion, upon condition that he sleep less, use more exercise, and totally abstain from milk, eggs, fat viands, &c. To another, who is subject to choler, and is of a sanguine temperament, I would say, that he will get rid of his frequent painful sensations, and correct the hastiness of his temper, if he will observe a soft and cooling regimen, renounce farinaceous vegetables, eat less bread, &c. &c. These children will consider health as so much the more valuable, as they will know that the state of the body has great influence on that of the mind: once persuaded of this truth, they will feel, to the degree that I wish them, how beneficial and estimable temperance is. At the same time I would tell them that this influence, resulting from the state of the body, is capable of being subdued, and that reason can always triumph over these mere animal dispositions: but that it is nevertheless both prudent and necessary to spare ourselves, as much as possible, painful conflicts and habitual sufferings; that the author of nature, who only wishes our happiness, imposes on us beneficent laws even when he appears to demand rigorous sacrifices; that

that to every virtue he has affixed a recompense; and that the reward of temperance is to render more easy the exercise of all other virtues, and to bestow a perfect and unalterable health.

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*Account of my private Labours for my Pupils.*

1. **T**HE journal which I kept during the first three years, containing my observations upon the children, &c.

2. The journal which I continued for a period of six years, written purposely for the inspection of my pupils, and which they read every day.

3. Another journal of our readings, in which I gave an account of every work as soon as we had finished it; writing the title, the name of the author, the number of volumes, and the date when the reading ended.

4. The remarks, observations, and discussions, which I have been obliged to write in M. Lebrun's Journal. This work consists of eleven large volumes, which would make at least twenty in print, and of which the quantity of three or four was written by myself.

5. My observations on the other journals of the education, those of Barois, Mademoiselle Rime, &c.

6. The moral and religious instructions which I have successively given to my pupils, and which they have learned by wrote, and an enormous quantity of loose papers which I wrote at the beginning of every season, under the title of Plans for the Morning\*: these I did not insert in the

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Journal,

\* These plans for the morning ought to be renewed on the changes of the season, on account of the walks, the hours for which

Journal, because they contained a distribution of time which I submitted to the examination of the other preceptors. I required that all the studies and the time allotted to each should be comprised in the morning; but I gave these gentlemen leave to make their remarks on the arrangement, and to alter such things in it as might be inconvenient to them: thus they examined my paper, returned it to me with their remarks, when I altered what appeared to me reasonable, and M. Lebrun then copied the plan in his Journal, with this title—*Distribution of Time directed by Madame de Sillery*. I have kept all the loose papers in my hand-writing, which make the quantity of a volume.

7. All the chronological extracts, making an enormous volume, which my pupils learned by heart, were drawn up by me, and written with my own hand.

8. The subjects for the magic lantern, all written by myself.

9. The explanation of the tapestry of Mademoiselle d'Orleans' chamber, another volume.

10. Remarks, notes, and explanations, together with many analyses, entirely re-written from the literary common places of my pupils; containing among others an analysis of the following poems: the *Iliad*, the *Odyssey*, the *Eneid*, the *Lusiad*, the *Henriad*, and *Paradise Lost*, which is entirely of my own composition; beside sixteen large books of analyses, made by the pupils them-

which must vary according to the time of the year; and the plan of study for winter, summer, &c. cannot serve from one year to another, because the age of the pupil is not the same: one sort of study will demand more time next year, another less; and their proficiency, new matters, &c. will interrupt the arrangement every year,

selves,

selves, of all the plays they have seen, or that we read, together with marginal notes and observations in my own hand.

11. Historical, geographical, and mythological extracts, which I made myself from what we read; never reading a work to them without making an extract of greater or less length. These extracts were perused continually; they are all written with my own hand, partly in stitched and partly in bound books, making the quantity of about three large volumes.

12. One volume bound on the subject of natural history.

13. Another volume, in my own hand-writing, on *Medicine for the Use of young People of both Sexes, and on Botany and Chemistry as applied to Medicine and the Arts.*

14. Two other volumes in my own hand; one on Religion, the other entitled, *Explanation of Words little known.*

15. One large volume of Miscellaneous Literature; consisting of the most beautiful passages, both in prose and verse, of the best English and Italian authors; beside three small duodecimo in volumes of vocabularies and dialogues those languages, and in German; all made by myself, and written in my own hand.

16. Critical notes written in my own hand in the margins of certain books; among others, of Rochefoucault's *Maxims.*

17. Corrections of the compositions of my pupils, which I have kept, and which together make a large volume.

18. Journals of the tours and excursions which I made with my pupils; consisting of four volumes.

19. A minute description of all the cabinets and curiosities which we have seen at Paris; a very large volume.

20. A description of all the arts, trades, and manufactures which we saw; two volumes.

All the works above mentioned, written entirely with my own hand, make thirty-five large manuscript volumes, and in print would amount nearly to fifty. Of these I have in my possession all the originals. Copies of them are now preparing for my pupils, who are desirous of having the complete collection, which was made solely for their benefit, and which they have read several times in the course of their education.

Considerable as this labour may appear, it is but a part of what I have done for them. I wished them to preserve for ever in their memory the fruit both of their own reading and mine; I foresaw that these unwieldy volumes which I purposed to give them at the close of their education, were the less likely to be read, from not being easily portable, and as they knew them by heart; had I made them in duodecimo, still I was sensible that it is always inconvenient to carry a book in the pocket, and that it thereby frequently becomes injured and spoiled: it was therefore necessary (beside the volumes of which I have spoken, fit only to be consulted occasionally, and which must generally remain on a shelf in their library) to devise some means of furnishing them with a small portable collection for daily use, and which would thus be truly serviceable. I conceived therefore the design of making my extracts over again, of arranging them in a different order, and of classing all the incidents and sentiments under distinct heads. For example, I extracted  
from

from the historians, the moralists and the poets, whatever occurred to me on the subject of *friendship*. For this purpose I consulted my former extracts, and to complete my purpose I had recourse to a fresh series of reading, subjoining to the extracts of French authors several beautiful passages in English and Italian upon the same subject. My treatise upon friendship presently amounted to two volumes in a very small size of one hundred and sixty pages each, and containing a considerable quantity of matter, as they were written in my own hand extremely close and small. I procured two pocket-books of Morocco leather, of the size of my manuscript, and inclosed in each of them one of the little volumes. Each pocket-book was ornamented in the inside with a handsome miniature analogous to the subject. It is astonishing how successful this invention was upon the minds of my pupils. As they had many occasions to have a pocket-book constantly about them, they found it very delightful to add to it an agreeable picture, and the commodious addition of an important and instructive manuscript, to which they might have recourse at every idle moment. They begged me to give them a pattern for these pocket-books; they set themselves to draw and paint proper subjects to ornament them, and determined to learn the art of making pocket-books themselves; they were eager to improve in their writing that they might be able to transcribe such little books; in fine, they were for some time unable to think of any thing else. Madame d'Orleans gave me about that time her portrait in miniature, representing her with Mademoiselle in her arms. I placed this at the head of one of my volumes, and the subjects treated in it were *virtue and innocence*. In this, as

in the others, I inserted some Italian and English verses, and added Haller's fine ode on Virtue, in German. I finished it the 9th of February 1789, and was going to write the date conformably to the custom I have of dating all my extracts, when M. de Chartres, who was with me, asked permission to write on the last page of the book a Latin verse from Horace, applicable to Madame d'Orleans; the following is a translation of it, which he wrote underneath: *Modesty, incorruptible fidelity, and undorned truth, find in her their most perfect image.*

I next made a pocket-book on *liberty*, of a larger size; but still capable of being carried in the pocket. In this I placed two charming miniatures taken from nature; one representing M. de Chartres giving the first stroke of the axe to the cage of Mount Saint Michael, the other the demolition of the Bastile. I also placed it in a pebble from the ruins of the Bastile, having previously got it cut and polished: over this pebble I wrote the four following lines, composed on purpose by M. Pieyre, and which will certainly be read with pleasure.

Redoutable instrument du pouvoir despotique,  
J'outrageai trop long-tems la nature & les loix.  
La France s'arme enfin pour le plus saint des droits,  
Et ma chute affermit la liberte publique\*.

\* Redoubted engine of tyrannic sway,  
I taught mankind to tremble and obey:  
At sight of me even Nature stood appall'd;  
Each nerve unstrung, each intellect enthral'd.  
Such power was mine, till indignation came,  
O'erturn'd my walls, and blotted out my name.

I afterwards

I afterwards made a pocket-book on *patriotism*, and then another on the subject of *courts and courtiers*: after which I wrote in this way upon history and mythology. I then resumed moral themes, and made pocket-books on the following subjects: *Curiosity*; *country life*; *beauty and the graces*; *talents*; *affability and modesty*; *melancholy*; *gaiety*; *celebrated ancient and modern preceptors, with an account of their lives and writings*; *premature children*; *temperance*; *youth*; one on oracles, *sybils, soothsayers, astrologers, and superstition*; *fix on travels*; *on time and study*; *on glory*; *on celebrated women*; *on the people*; *on luxury*; *two on the arts*; *abridgment of Fénélon*; *abridgment of Pascal*; *four on religion*; *two of miscellanies*; *on the dresses of the ancients*; *on ancient and modern gymnastics*; *on medicine, with an account of celebrated physicians, ancient and modern, amounting in all to fifty-one pocket-books, of which the least contains a hundred and fifty pages, and the majority of them a hundred and seventy, or a hundred and ninety, written in my own hand extremely close and small. In general they are of the small duodecimo size, but there are twelve of them nearly as large as octavo\**. Beside these fifty-one which are finished, I have nineteen others begun on different subjects. This work I did not think of undertaking till towards the close of the year 1788; and I have therefore written all these volumes in three years. My pupils have profited astonishingly by these new extracts, which contain the essence of what they had been taught, with infinite additions, and interesting and curious incidents, which had the charm of novelty. Nor were the accessory

\* These consist of two hundred and fifty pages each.



circumstances, as elegance of form, convenience of size so as to be portable, the addition of a fine miniature or beautiful drawing, by any means useless ornaments; it is of more importance than is commonly imagined to neglect nothing that can embellish morality and instruction in the eyes of youth. In fine, the method I have pursued classes events and ideas regularly in the mind; and if we want an incident, a motto, or a quotation upon any subject, it may be found without difficulty in this little library, nothing more being necessary than to turn to the pocket-book, the title of which answers to the subject we have in view. This compilation I endeavoured to render equally entertaining and curious by my selection and researches. I have avoided inserting a single line from my own works, that I might have room for all that is most striking in our best authors, contenting myself with adding a few notes. I purpose to complete the undertaking, and to pursue this interesting collection as far as eighty or ninety volumes. Some of them I intend to print, in a small size, so as to be placed like mine in pocket-books. The following will be the first I shall publish: *on patriotism; on liberty; on courts and courtiers*. If these specimens appear to be useful to those who have the instruction of youth, the rest shall be published in succession\*.

Thus since I have had the care of my pupils, I have written, as I have already said, the quantity of thirty-five volumes for their education, beside these fifty-one pocket books that are finished, and nineteen others that are begun. All these

\* And in the same size, so as to be conveniently carried in the pocket.

works are dated: of consequence it cannot possibly be said that I include in the number extracts made before my arrival at Belle Chasse, particularly as I have still in my possession all the manuscripts which I wrote prior to that period; except what have been printed: for instance a journal which I began in my youth, consisting of nine large volumes bound, written while I lived in the world, and a considerable part of it at the Palais Royal; my travels into Switzerland, Italy and Holland, which form six enormous volumes; and even my excursion to England since my being at Belle Chasse, and which I have not included in the works of education, because the excursion was made without my pupils. I have beside four bound volumes of extracts, and about the same quantity unbound, and a work in three volumes, the fruit of my imagination. These make all together twenty-seven manuscript volumes, written in my own hand, and not comprised in the account of my labours for my pupils, because in fact they were finished before the children were committed to my care; and among these manuscripts I reckon none that I have published either before or since my arrival at Belle Chasse; nor a Journal in two volumes written at that place for my daughter, whose education was not finished till some years after my first residence there. I ought to add, before I conclude this account, that I have given to the public, since my arrival at Belle Chasse, fourteen volumes, exclusive of the present publication. All these works, extracts and manuscripts, may possess perhaps little merit; but certainly the labour of executing them is immense, and to such a degree that the recital may appear fabulous; nor should I have had the courage to have made it if I, had

had not my pupils and fifteen persons beside as witnesses to its truth: I have even a farther proof, that admits of no reply, since the manuscripts in my own hand-writing are still in my possession. I had no secretary, no amanuensis, I have written every thing myself, and no person has ever assisted me in a single extract, either by giving me notes, or reading and marking passages for me.

*My separate Labours for Mademoiselle d'Orleans.*

**I** ALONE taught her to play on the harp, and the method I adopted rendered it necessary to compose and to note an infinite number of passages and preludes, which, during the first year, occupies a considerable portion of time. I also invented within the last three years many new things on the harp, which it was necessary to practise by myself, that I might be equal to the teaching them; and finally having undertaken to play with Mademoiselle, I found it necessary to continue the practice I had begun.

Mademoiselle being present at our historical and mythological readings, I gave her no separate lessons on these subjects; but I gave both to her and M. de Beaujollois lessons in orthography, and presided at several others. As I was desirous that to knowledge and talents Mademoiselle should unite that readiness at manual employment which is so becoming in a female, and tends to make her pleased with a sedentary life, I caused her to be taught not only to sew, to embroider, &c. but also every trade that requires neither much strength, nor many implements, such as turnery, making wicker baskets, and artificial flowers; and these, with

with many others of the same kind, I learned with her and the young persons who have the happiness to be her companions and friends. These lessons were deemed recreations because I partook in them, and thus did I give her resources of every kind against wearisomeness and want of employment. Most of these works, when the children had acquired some skill in them, were performed during the readings, by which they preserved their knowledge of them without devoting to them any distinct portion of time\*. To M. de Beaujollois I dedicated every care that could be bestowed on a child of his age; but eight months before he quitted me all his studies were interrupted, shortened, and deranged, by Madame d'Orleans. As to the moral principles which my pupils received from me, a judgment may be formed from my own Journal and that of M. Lebrun; and if to these lessons be added those found in my printed works, which they have read several times, with copious extracts from our best moralists, it will be acknowledged that no preceptor ever gave his pupil a more extensive and complete course of morality.

Thus have I given a faithful account of my conduct, and an exact abstract of my labours. Unquestionably a person endued with superior talents might *do better*, but *to do more*, to display greater zeal and activity it is impossible. The first six years of the education I spent in complete retirement; I then permitted my pupils to see company, once a week, from six till nine in the

\* For the first four years I presided at the drawing academy, but I played during the time on the harp. When I ceased to preside, I established a reading aloud, which was performed in the country by M. Lebrun. I also accustomed my pupils to read while their hair was dressing.

evening;

evening; and at last, during the past eighteen months, I changed these evening visits for a dinner (still once a week), to which I invited five or six persons alternately. The evening visitors had become so numerous that it was impossible to have much conversation with them. My pupils had acquired from them politeness and the manners of the world; but I wished to give them a taste for society and useful conversation, and this induced me to substitute dinners in the room of evening visits: but this one day in the week excepted, we still continued to live in our profound solitude. At a quarter after nine, when my pupils quitted me to go to supper, M. d'Orleans and two or three persons of my own family came to pass an hour with me, and upon their retiring the grate of the convent of Belle Chasse was shut, and I studied alone till two or three o'clock in the morning. It was by leading this regular and laborious life, by giving up all kinds of visits, by interfering in no business, by continuing no correspondence, by refusing to receive any letters that came to me by the general post\*, by disregarding my health, and by great

\* I received so many letters, packets and manuscripts which people had the indiscretion to send me by the post, that to avoid ruin and the loss of immense time, I was forced, five years ago, to send notice to the general post that I should in future refuse all letters coming to me by that conveyance. Frequently, indeed, I received in that way anonymous letters filled with the most opprobrious language; but if works in which the cause of religion and morality is uniformly defended invite enemies, they also procure friends, and I hesitate not to say that mine have obtained me a great number of friends in the different provinces of France and in foreign countries. The loss of these testimonies of esteem, which were so dear to me, and which were sent by the post, I regret: but I was obliged to add this sacrifice to the many I had already made to my duty.

watching

watching and fatigue, that I was enabled to perform so many things. In confiding the education of his son to a woman, M. d'Orleans certainly did a very extraordinary thing; and I felt that I ought to justify this confidence by devoting all my time and talents to the charge. This I have done with a regularity and perseverance, which assuredly no man about the court (for there his choice must have fallen) would have been capable of. The particulars of my conduct could not be known. When one lives in the retirement to which I devoted myself, there are no panegerists to puff us; partisans are not made without great loss of time, and there are no praises that I would seek at such a price. Beside, the two principal tutors who were concerned with me in the education, far from doing me justice, employed the extreme leisure I allowed them in speaking ill of me: discourses of this kind were swallowed with avidity by the courtiers of the Palais Royal, displeased that the choice of M. d'Orleans did not fall on one of them, and by their means were propagated through the great world of fashion, where satire always meets a welcome reception. The men of letters, who in general hated me because I have always done without their advice, have never sought their society and still less *their support*, and because, while I esteemed and admired what was excellent in their publications, I at the same time freely censured their principles when I conceived them to be of a dangerous tendency, these literary characters treated me with as little justice as men of the world. Lastly, difference of political opinions has completed the mania of abuse. I love the revolution, but disorder and intrigue I detest. I am not of the party called *moderate men*, because they are undecided, timid  
or

or treacherous, and because principles and oaths admit of no restriction; to compound with them is impossible, we must either wholly reject, or adopt and pursue them. I am not of the party called *violent patriots*, because they want a republic, which is contrary to the constitution and to the civic oath: I have therefore against me the adherents of both parties, as well as all those among the true friends of the constitution, who set no value on the reformation of manners and wish the downfall of religion. I have had to encounter a still more irreconcilable and envenomed hatred, that of the aristocrats, particularly the numerous enemies of M. d'Orleans, and the new friends of Madame d'Orleans. It is not therefore to be wondered at that I am the butt of so many calumnies, satires and libels. For three years past the object has been to depict me as a person devoted to ambition and affairs of state, forming cabals, entertaining the leaders of parties, concerting deep designs with them in private, &c.

Let me ask those who shall read the present publication, whether it has been possible for me to have concerned myself with intrigues, in the course of the twelve years of which I have given an account? I defy any one to relate a single fact of this kind; and I here declare that I have all my life been so void of ambition, so perfectly disinterested, that I have never solicited the least favour, never waited on a minister, but have even broken off my intercourse with those whom before their preferment I had known and esteemed. That I have had nothing to do with such things has been solely owing to myself; since, during the lives of the M. de Puyfioulx and the Marshal d'Etrée, it would have been very practicable for

me to have obtained reversions of pensions on my life; but I neither asked nor accepted them. In a word, so great has been my disgust through life for business of every sort; and so manifest my indifference, or if you please incapacity, that in no instance have any of my friends thought proper to consult me on their affairs. I listen to the recital of their griefs with the liveliest emotion; but the instant the concerns of fortune or ambition are mentioned, I become absent and inattentive, as my answers sufficiently evince. I boast not of this as a virtue, and perhaps friendship has a right to be offended at it, but it is impossible for me to take a part in things that are in my eyes of no value. I have always been averse to pomp and what is so improperly called grandeur: they have ever appeared to me wearisome and embarrassing. I love only mediocrity \*, and that for a thousand reasons; but particularly, I confess, because it requires not the care of superintending revenues, and the accounts of stewards, because no external show and parade are necessary, and because the time of its possessor is his own. Since the great events that have lately passed before our eyes, I listen to public affairs with attention, because such conversation is nothing more than a continual discussion of moral principles that are most interesting both to the understanding and the heart. But this kind of interest inspires neither a taste for intrigue, nor a desire to meddle in private affairs; and I can still declare with equal truth that I have neither di-

\* By a happy mediocrity I understand three or four hundred a year, a small farm at the distance of at least a hundred leagues from Paris, a neat garden of five or six acres, a man-servant, a maid-servant, and a gardener: . . . . . This is the only *castle I ever built in the air.*



really nor indirectly interfered in any, and that M. d'Orleans, whom I have the honour to see almost every day, has never consulted me respecting his\*. For example, when his *Instructions*, a work containing such valuable principles, made its appearance, I had no previous knowledge of it, and had never read it till it was in the hands of every body. I do not know even by sight his secretaries and agents; and in short M. d'Orleans has never asked my advice in things of this nature, either before or since the revolution, justly thinking that I am neither capable nor desirous of giving it on such subjects; and knowing at the same time that I wish only for his confidence relative to his children. I do not make this declaration with a view of diminishing the hatred entertained for me by the enemies of M. d'Orleans, which is solely derived from my inviolable attachment to him, and the profound contempt with which their absurd calumnies and pitiful arts inspire me. In despite of their lies and intrigues, M. d'Orleans has acquired an eternal right to the gratitude of the public, by the lustre and importance of his services, by the sacrifices he has made, by the constancy and purity of his patriotism, and to the people and the true friends of liberty he will ever be dear. Thus when I declare that I have not had the slightest influence on his conduct, and that he has never consulted me respecting either his projects or his affairs, my intention is only to re-

\* His last letter on the regency excepted, which has been inserted in some of the periodical publications. This is the only instance in which M. d'Orleans ever consulted me relative to public affairs; and as I have resolved not to violate truth in the least circumstance, I think it necessary to mention this fact.

late an incontrovertible truth, and to exhibit myself such as I really was, solely occupied with my duties, my pupils, and the labours of which they were the objects. Many no doubt will say that *this apology for my conduct is infinitely too long*, and many will for very good reasons think it *much too minute*. But it is impossible to give a clear and complete justification of a private and sedentary life without entering into a multitude of little particulars. For twelve years injustice and calumny have been unable to make me break silence; but they have within these three years risen to so extraordinary a height, the writings in which I am accused of forming *cabals*, *plots*, and *intrigues*, have so multiplied, these absurd fables are swallowed with so much pleasure by a certain class of society, unfortunately too numerous, and I have suffered so many slanders and persecutions, public as well as private, that I have at length resolved to answer them in the only way that can completely justify me, by exhibiting this faithful picture, and giving an account of the employment of every hour of my life for the last twelve years. In a court of justice we prove that we have not committed an action of which we are falsely accused, by establishing an *alibi*: I prove in like manner, by relating the particulars of what I have done for my pupils, that it is morally and physically impossible for me to have employed myself on any thing, but their education. It appears to the world in general very natural, that they who have causes pending should print voluminous cases, filled with minute details of private chicanery, and in which are unblushingly displayed the injustice, and frequently the shame of a brother, a father, a husband, &c. even when the vile interests of  
money

money or of ambition only are concerned: but is not reputation, next to virtue, the most valuable of all possessions? Is it absurd, is it even singular, to defend it when we have the means? Is it not permissible to speak of ourselves, of our private conduct, of our feelings and sentiments, and to plead a cause with warmth, unless to acquire money in a place? . . . . My justification however is only an episode in the volumes, which contain, distinct from this consideration, a sufficient number of new observations and precepts upon the subject of education for me to flatter myself, that in publishing them I present a work truly useful to children, to mothers of families, and to preceptors. Let the world now be my judge: this is what I have wished; and envy, hatred and malice may henceforth vent their rage, it will give me no disturbance. In this publication, together with my other works, the upright and feeling mind will ever find a refutation of all the calumnies that shall be directed against my probity, rectitude, and disinterestedness; and no impartial person, after having read this compilation, can believe me capable of forming cabals, and engaging in *plots of state*. I may continue, indeed, to be the object of persecution; but it is no longer possible to blacken my character, at least by ascribing to me ambitious views, or the vile talents and disposition for intrigue. In this pleasing confidence, I am about to resume my occupations with greater ardour than ever: and when the beloved pupils that are left me have no longer need of my cares, I shall retire to an obscure and profound solitude—there to lose the painful remembrance of the envious, the ungrateful, and the wicked.

P O S T.

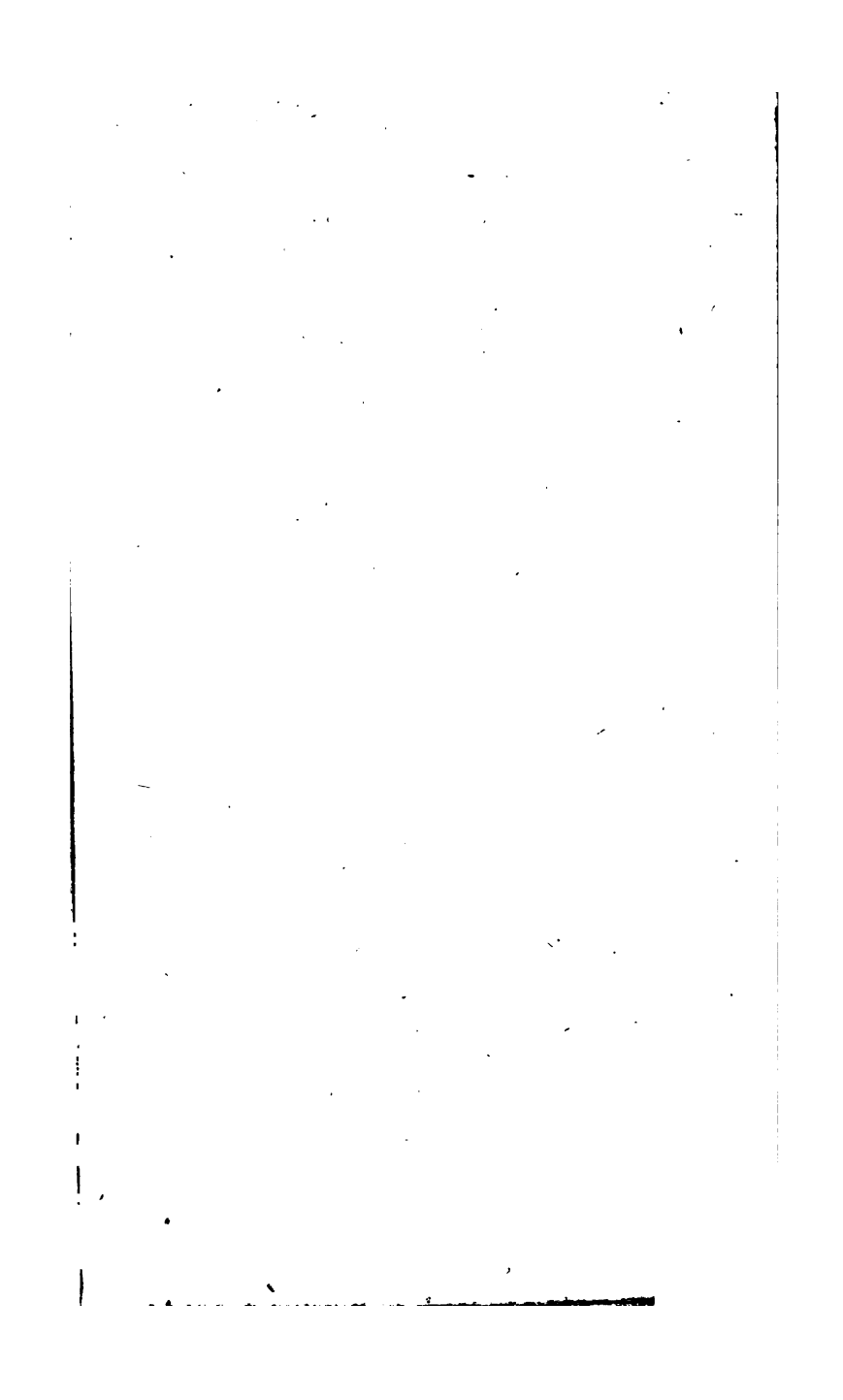
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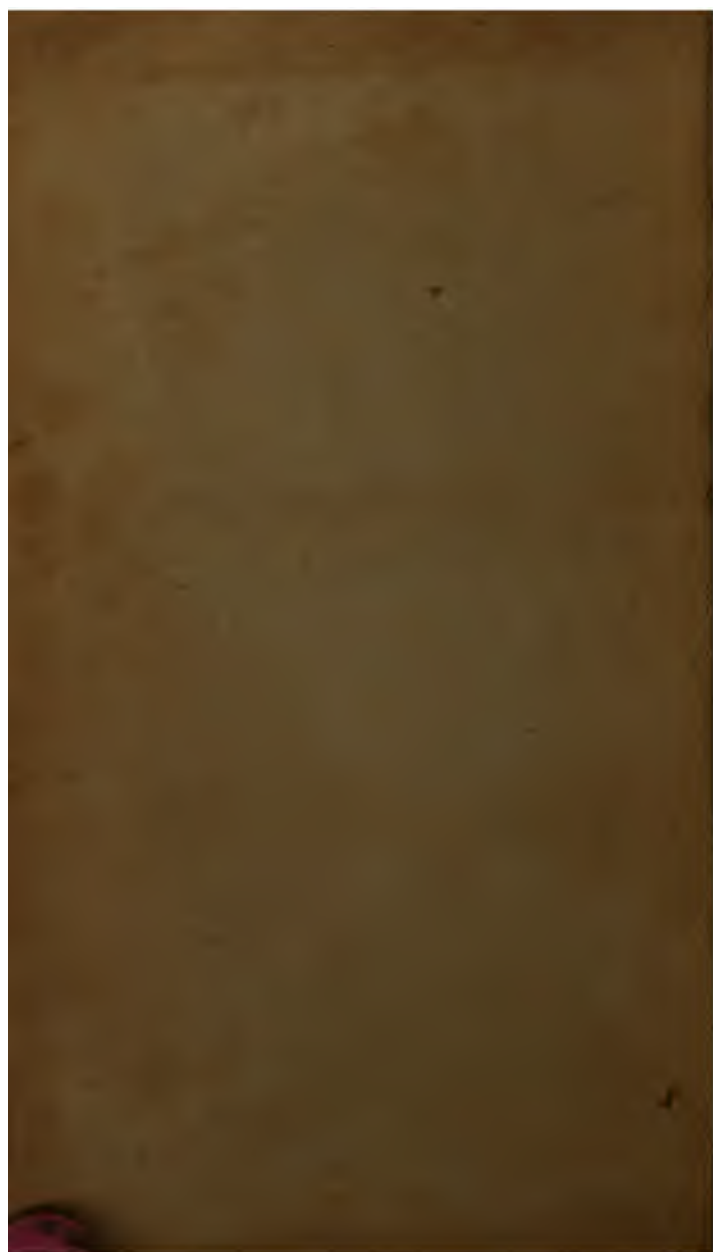
**A**S two editions of this work have been printed, one in octavo, the other in duodecimo, it appeared much later than I had supposed. The delay has afforded me the opportunity of adding this note, which will answer before-hand a censure that certain persons will not fail to bestow. It will be said that, out of respect to the happy order of things now established, I ought to have suppressed or altered various passages in the preface to the first volume. To this the following is my answer: The preface was composed and printed long before the departure of the king. The particulars relative to the king include the necessary explanation of a part of the motives which rendered the constitution respectable and dear to my pupils. Beside, I dare believe that these particulars exhibit true and useful moral principles. These are sufficient reasons to have prevented my suppressing them. Lastly, the king has justified his departure; we ought to believe, that in quitting Paris he had no intention to leave the kingdom, and to overturn the constitution, if it were really the fruit of the general wish. The truth of this he has particularly proved by his acceptance, which bears every mark of sincerity. Had fear led him to accept it, he would have returned, without examination, a short and dry answer, and nothing farther could have been

been required. But he reflected deliberately, answered at large, and has bound himself by all the reasoning that can render so solemn an oath sacred and indissoluble in the eyes even of those who pay the least respect to public faith. In this view the king's acceptance is a real blessing: the form could not be prescribed to him, and that which he has chosen dispels every alarm, destroys the seeds of discord and of war, both foreign and domestic, and secures the return of order and tranquillity. Nothing therefore that I have said in my preface ought to be suppressed; it was the truth; its utility will at all times remain, and there is nothing in it offensive to the king, since his present conduct dissipates every cloud, and leaves not the smallest ground for suspicion of the inviolableness of his oath.

THE END.

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